



EXPLAINING ISSUES OF

HAJJ,

UMRAH

& ZIYARAH

In Light of the Qur'an & Sunnah

BY HIS EMINENCE

SHAYKH 'ABDUL 'AZIZ BIN 'ABDULLAH BIN BAAZ

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HAJJ,
UMRAH
& ZIYARAH
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على ضوء الكتاب والسنة



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HAJJ,
UMRAH
& ZIYARAH
In Light of the Qur'an & Sunnah

By His Eminence
Shaykh Abdul-Aziz bin Abdullah bin Baaz



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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INTRODUCTION

All praise is to Allâh, who has no partner. May His peace and blessings be upon His final Messenger.

This is a brief treatise on matters concerning *Hajj* and *Umrah*, derived from the Book of Allâh, and the Prophet's *Sunnah*. In their light, it covers, explains and clarifies most of the points related to *Hajj*, *'Umrah* and *Ziyarah*. I have collected this material for myself and for all such Muslims whom Allâh guides. I have made my utmost effort to verify such matters in the light of the Noble *Qur'ân* and *Sunnah*.

This treatise was first published in 1363 Hijri (1944 CE) at the expense of the late King 'Abdul 'Aziz bin 'Abdur-Rahman Al-Faisal. Later on after further research, I elaborated certain points and added some additional material. I then had it republished for the benefit of the slaves of Allâh. Accordingly it bears the title: *'Clarifying and Explaining Many Issues Related to Hajj, 'Umrah and Ziyarah in the Light of the Qur'ân and Sunnah.'* I also incorporated into it many important points and notes of caution in order to make it more useful and beneficial.

May Allâh enable everyone to draw benefit from it and consider this effort solely for Him and make it a means of entering *Jannah*, (*Amîn*). Verily, Allâh is sufficient for us and He is the Best Patron and there is no power or might, except with Allâh.

'Abdul 'Aziz bin 'Abdullâh bin Baaz

PREFACE

All praise is due to the Rabb (Lord) of all the worlds, and peace and blessing be upon His slave and His Messenger, Muhammad ﷺ his family and all his Companions.

This is a brief treatise about the rites, virtues and etiquettes of *Hajj* for the guidance of those who intend to perform *Hajj*. It briefly and clearly deals with all the important matters related to *Hajj*, *Umrah* and *Ziyarah*. I have presented in it only those issues which are proven by the Qur'ân and Sunnah. In writing it my objective was to offer advice to my fellow Muslims in accordance with this word of Allâh:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ﴾

"And remind (by preaching the Qur'ân, O Muhammad ﷺ) for verily, reminding profits the believers." (51:55)

Allâh the Exalted also said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

And remember) when Allâh took a Covenant from those who)" were given the Scripture (Jews and Christians) to make it (the and the religious knowledge) ﷺ news of the coming of Prophet (known and clear to mankind, and not to hide it." (3:187

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

"Help you one another in *Al-Birr* (virtue, righteousness) and *At Taqwa* (piety)." (5:2)

My efforts are also in accordance with this authentic *Hadith*.
The Prophet ﷺ said:

«الدِّينُ النَّصِيحَةُ» قِيلَ: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ،
وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

"Religion is sincere advice." (He said it three times). It was asked: "For whom"? He replied: "Allâh, His Book, His Messenger and the leaders as well as general Muslims."

At-Tabarani reported on the authority of Hudhaifah, that the Prophet ﷺ said:

(مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. وَمَنْ لَمْ يُنْصَحْ وَيُضَبِّحْ نَاصِحاً لِلَّهِ،
وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ، فَلَيْسَ مِنْهُمْ.)

"Whoever is not concerned with the affairs of the Muslims then he is not one of them; and he who does not offer advice by day and night for Allâh, His Book, His Messenger, the leaders and the general Muslims, is not one of them."

I pray to Allâh that this treatise may benefit me and all the Muslims. He is the All-Hearing, Ever-Responsive and He suffices for us and He is the Best Disposer of affairs.



CHAPTER ONE

Proofs for *Hajj* and '*Umrah* as Prompt Obligations

May Allâh grant you and us the strength and ability to perceive and follow the truth. Let it be known that Allâh has made *Hajj* (pilgrimage) to His Sacred House obligatory on His slaves as a prompt obligation on whoever can afford it, and it is preferable to perform it often. He has prescribed it as one of the articles of Faith in Islâm. Allâh the Exalted says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ عَزِيْزٌ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾

"...And *Hajj* (Pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Alamîn* (mankind and jinn)." (3:97)

In the *Hadith* collections of Bukhâri and Muslim it is reported on the authority of 'Umar ؓ that the Prophet ﷺ said:

(بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَحِجِّ بَيْتِ اللَّهِ الْحَرَامِ)

"The foundation of Islâm is based on these five pillars:

1. To testify that there is none worthy of worship except Allah and that Muhammad ﷺ is His Messenger.
2. To perform the obligatory Prayers (*As-Salah*).

3. To pay Zakât (charity).
4. To observe fasting in the month of Ramadan.
5. To perform Hajj to the Sacred House of Allâh."

Sa'îd narrated in his Sunan on the authority of 'Umar ؓ that the Prophet ﷺ said:

(لَقَدْ هَمَمْتُ أَنْ أُرْسِلَ إِلَى هَذِهِ الْأَمْصَارِ، فَيَنْظُرُوا كُلُّ مَنْ كَانَ لَهُ جِدَّةٌ وَلَمْ يَحُجَّ، لِيَضْرِبُوا عَلَيْهِمُ الْجِزْيَةَ، مَا هُمْ بِمُسْلِمِينَ، مَا هُمْ بِمُسْلِمِينَ)

"Verily, I intended to send my men to these areas in order to look for such people who do not perform Hajj although they can afford it. To impose Jizyah (money paid by a non-Muslim to live safely amongst Muslims) on them. Such people are not Muslims; they are not Muslims."

'Ali ؓ reported:

(مَنْ قَدَّرَ عَلَى الْحُجِّ فَتَرَكَهُ، فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا)

"One who does not perform Hajj though he can afford to do so, it does not matter if he dies as a Jew or Christian."

To expedite Hajj :

One should expedite the performing of Hajj when it is due if a person has not yet performed it. It is reported on the authority of 'Abdullâh bin 'Abbas ؓ that the Prophet ﷺ said:

(تَعَجَّلُوا إِلَى الْحُجِّ - يَعْنِي الْفَرِيضَةَ - فَإِنْ أَحَدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ).

"Expedite the performing of Hajj. For nobody knows what may obstruct him." (Ahmad)

Hajj is promptly due on whoever can afford it in accordance with this Qur'ânic command:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

"...And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the

expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever in Allâh], then Allâh stands not in need of any of the 'Alamin (mankind and jinn). " (3:97)

This statement of the Prophet ﷺ that he said in the sermon of his *Hajj* was also reported in this regard:

(أَيُّهَا النَّاسُ إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا).

"O People! Allâh has made it binding on you to perform Hajj. You should therefore perform it." (Muslim).

There are several *Ahâdith* also stating 'Umrah as an obligatory duty. One of these *Ahâdith* is that when Jibrael (Gabriel) asked the Prophet ﷺ about Islâm, he replied:

(الإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَتَتِمَّ الْوُضُوءَ، وَتَصُومَ رَمَضَانَ).

"Islâm is that one should testify that there is no true God other than Allâh and that Muhammad is His Messenger, to perform the prayers, to pay Zakât, to perform Hajj and 'Umrah, to take the ritual bath after sexual intercourse, to perform ablution (wudu) in full and to fast in the month of Ramadan." (Reported by Ibn Khuzaimah and Ad-Darqutni on the authority of 'Umar bin Al-Khattab رضي الله عنه. According to Ad-Darqutni, it is an authentic *Hadith*).

Likewise, there is a *Hadith* reported by 'Aishah رضي الله عنها that she asked: "O Messenger of Allâh! Do women owe the duty of Jihâd (fighting in Allâh's cause)?" He replied:

(عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحُجُّ وَالْعُمْرَةُ)

"They owe the duty of a Jihâd which does not involve any fighting-which is Hajj and 'Umrah." (Ahmad and Ibn Mâjah).

Hajj and 'Umrah are to be Performed as a Duty Once in a Lifetime:

Both Hajj and 'Umrah are duties to be performed once in lifetime, as it is indicated by this *Hadith*. The Prophet ﷺ said:

(الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ)

"The performance of Hajj once (in a lifetime) is a duty and if one does it more than once it is a voluntary act."

However, it is desirable according to the Sunnah to perform Hajj and 'Umrah often, according to the report of Abu Hurairah ؓ that the Prophet ﷺ said:

(الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ)

"To perform 'Umrah after 'Umrah serves as the expiation for the sins committed between them and the reward for Hajj Mabruur (an accepted Hajj) is nothing but Paradise."

To Seek Pardon for One's Sins and Wrongdoing:

When a Muslim sets out on a journey to perform Hajj or 'Umrah, he should inform his family members and friends to fear Allâh. He should exhort them to abide by the Divine Commands and to shun all that is forbidden. He should put into writing all the money which he either owes or which he is owed and let some people witness it. It is also imperative for him to repent sincerely for his sins as enjoined by this Qur'ânic verse:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"... And all of you beg Allâh to forgive you all, O believers, that you may be successful." (24:31)

What constitutes sincere repentance is that one shuns sins, gives them up, feels remorse for past sins and strongly wills not to repeat them in the future.

If a person owes something to others in terms of possessions, honour or life, he should repay them before his journey or seek their forgiveness, as is commanded by the Prophet ﷺ:

مَنْ كَانَ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ مَالٍ أَوْ عِرْضٍ فَلْيَتَحَلَّلْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدَرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ، أَخَذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ).

"Who owes his brother a possession or honour, he should settle it today before the Day when dirham or dinar will be of no avail. If he has any credit of good deeds, they would be equally transferred to the one whom he has oppressed; and if he has no good deeds, sins will be transferred from that person to him."

Earning for Hajj Must be Lawful:

One should arrange for his expenses for Hajj and 'Umrah out of his lawful earnings, as commanded by the Prophet ﷺ:

((إِنَّ اللَّهَ تَعَالَى طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا))

"Allâh is pure and He accepts only what is pure."

At-Tabarani reported on the authority of Abu Hurairah ؓ, that the Prophet ﷺ said:

إِذَا خَرَجَ الرَّجُلُ حَاجًّا بِنَفَقَةٍ طَيِّبَةٍ، وَوَضَعَ رِجْلَهُ فِي الْغَرَزِ فَنَادَى لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَبَّيْكَ وَسَعْدَيْكَ، زَادَكَ حَلَالٌ، وَزَادَ حِلَّتَكَ حَلَالٌ، وَحَجَّكَ مَبْرُورٌ غَيْرَ مَأْزُورٍ. وَإِذَا خَرَجَ الرَّجُلُ بِالنَّفَقَةِ الْحَبِيشَةِ فَوَضَعَ رِجْلَهُ فِي الْغَرَزِ فَنَادَى: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَا لَبَّيْكَ وَلَا سَعْدَيْكَ، زَادَكَ حَرَامٌ، وَنَفَقَتُكَ حَرَامٌ، وَحَجَّكَ غَيْرَ مَبْرُورٍ)).

"When someone sets out for Hajj with his lawful earnings and places his foot in the stirrup of his mount while reciting Labbaik (I do respond O Allah, I do respond), then a caller from the

heaven responds saying, 'May your call be replied and happiness be your reward. Your provision and your transport are lawful and your Hajj is accepted and you have become free of sins.' On the other hand when someone sets out for Hajj with unlawful earnings and places his foot on the stirrup of his mount while reciting Labbaik, those calling out from the heavens say, 'May your call not be responded to, and happiness not be your reward. Your provision and earnings are unlawful and your Hajj is unaccepted.' "

A pilgrim should avoid the earnings of others and not seek others' monetary help. The Prophet ﷺ says:

(وَمَنْ يَسْتَغْفِرُ يُعْفَهِ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ)

"One who saves himself (from begging) will be kept so by Allâh. And one who dispenses with others will be made rich by Allâh."

There is another Hadith of the Prophet ﷺ :

(لَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ فِي وَجْهِهِ مِرْعَةُ حَمٍ).

"One who keeps on begging from others will appear on the Last Day without a single piece of flesh on his face."

Objective of Hajj - To Seek the Divine Pleasure:

A pilgrim should strive to secure the Divine Pleasure, success and bliss in the next life through his Hajj and 'Umrah. While in the sacred places he should try to gain closeness to Allâh through words and deeds which are pleasing to Allâh. He should try his utmost not to have any worldly interest for performing Hajj. Likewise, a pilgrim should not have the motives of hypocrisy, seeking fame and pride, because these are evil traits. They waste one's deeds and result in the rejection of one's Hajj and good deeds. Allâh the Exalted says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَ مَا صَنَعُوا فِيهَا وَبِطِلٌ مَّا
كَانُوا يَعْمَلُونَ ﴿١٥﴾

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein and of no effect is that which they used to do.” (11:15, 16)

Allâh the Exalted also says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allâh’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., do righteous deeds of Allâh’s obedience) while he is a believer (in the Oneness of Allâh — Islâmic monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allâh).” (17:18, 19)

And we learn from authentic *Ahadith* that the Prophet ﷺ said:

(قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنِي الشُّرَكَاءَ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي، تَرَكْتُهُ وَشُرَكَهُ.)

“Allâh says I am sufficient to dispense with partners ascribed to Me. Anyone who associates someone with Me in a deed, I will abandon both him and his act of association.”

A pilgrim should try to have the company of pious and righteous people with firm knowledge and faith with him on Hajj, and should avoid the company of the ignorant and the sinners.

Moreover, a pilgrim should learn all that is prescribed for Hajj and 'Umrah and grasp all the important points. He should ask the learned whenever confused and ask to learn what he does not know, so as to gain a correct understanding. When he boards a car or a plane or mounts a transport, he should start with the Name of Allâh, the Gracious, the Merciful, glorify and praise Him and say: "Allahu Akbar" (Allâh is Great) thrice. Then he should recite the following invocation:

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾
 (اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ.
 اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
 السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ
 ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ).

Subhânalladhi sakhkhara lana hadha wa ma kunna lahu muqrineen, wa inna ila Rabbina lamunqaliboon. Allâhumma inni as'aluka fi safari hadha, al birra wat-Taqwa wa minal-'amali ma tarda, Allâhumma hawwin alaina safarana hadha, watwi anna bu'dahu, Allâhumma antas sâhibu fis-safari, wal-khaleefatu fil-ahli. Allâhu-mma inni a'udhu bika min wa'thaa'is-safari wa ka'abatil-mandhari wa su'il-munqalabi fil-mâli wal-ahli.

"Glory is to Him, Who has subjugated this to us, and we were not capable of doing it. And certainly we would return to our Lord. O Allâh! I ask You in this journey of mine, piety and goodness and such deeds that please You. O Allâh! Make this journey of ours easy for us, and reduce its distance for us. O Allâh! You are my Companion in journey and the Successor for my family behind. O Allâh! I seek refuge with you against the

hardship of travel, bad sight, and any harm that may occur to my family and my belongings."

The offering of this supplication is learnt from the Prophet's practice as cited in authentic reports and also in the *Hadith* collection of Muslim on the authority of 'Abdullâh bin 'Umar رضي الله عنه.

Throughout the journey of *Hajj* one should remember Allâh, seek His forgiveness, invoke Him, weep out of fear of Him, recite the Qur'ân and reflect on its meaning as much as possible. One must ensure that he regularly performs the congregational prayers and avoids much conversation about undesirable things and avoid excess humour and fun. One should also save his tongue from lies, backbiting and mocking one's friends and fellow Muslims. Rather, he should behave well towards his companions, help them in overcoming their problems, enjoin on them goodness and deter them from falling into any evil, with wisdom and sincerity.



CHAPTER TWO

What a Pilgrim Should do When he Reaches the *Mîqât*

On reaching the *Mîqât*, it is desirable for a pilgrim to take a bath and apply perfume. It is reported that before putting on his *Ihrâm*, the Prophet ﷺ used to undress in order to take a bath and apply perfume. It is also recorded in the *Hadith* collection of Bukhâri and Muslim on the authority of 'Aishah ؓ that she used to put perfume on the Prophet ﷺ before he put on his *Ihrâm*. She used to also do the same at the time when he took off the *Ihrâm*.

Command Related to Menstruating and Similar Women:

Once when 'Aishah ؓ had put on her *Ihrâm* for 'Umrah, her menses started. The prophet ﷺ directed her to take a bath and to put on *Ihrâm* for Hajj.

When Asma bint 'Umais delivered a baby at Dhul-Hulaifah, he directed her to take a bath, use sanitary pads and put on her *Ihrâm*.

From the above reports one learns that the menstruating and postnatal women should put on her *Ihrâm* after taking a bath upon reaching the *Mîqât*. And she should perform all the rituals of Hajj except *Tawâf* of the *Ka'bah*. This ruling is derived from the Prophet's ﷺ command to 'Aishah and Asma bint 'Umais ؓ.

It is desirable before putting on the *Ihrâm* to trim his mustache, nails, shave hair under the arm-pit and pubic region. He should know that he cannot do all of these during the state of *Ihrâm*.

This is a necessary Sunnah that the Prophet ﷺ instructed, so one should take care of these at all times as well. It is reported in the *Hadith* collection of Bukhâri and Muslim on the authority of Abu Hurairah ؓ that the Prophet ﷺ said:

(الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْإِسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَقَلَمُ الْأَظْفَارِ، وَتَنْفُ الْآبَاطِ).

"Five things are part of man's natural purity: circumcision, removing the hair from the pubic area, trimming the mustache and nails, and removing the hair under the arm-pit."

It is reported by Anas ؓ in Sahih Muslim that the Prophet ﷺ set a time period during which the mustache and nails must be trimmed, and the hair under the arm-pit be removed and those below the navel be cut. He ﷺ ordered us not to leave them unattended for more than forty days.

In the version of An-Nasa'i it is stated that the Prophet ﷺ fixed that period for these acts. The same report has been cited by Ahmad, Abu Dawûd, and At-Tirmidhi.

However, to shave part of the hair on the head before *Ihârm* is not prescribed by the Shari'ah whatsoever.

It is not Allowed to Shave the Beard:

To shave one's beard or trim it is forbidden at all times. Contrary to this, it is obligatory that one let his beard grow as reported by 'Abdullâh bin 'Umar ؓ in the collection of Bukhâri and Muslim, the Prophet ﷺ said:

(خَالِفُوا الْمُشْرِكِينَ، وَقَرُّوا اللَّحَى وَاحْفُوا الشَّوَارِبَ)

"Oppose the Mushriks (polytheists), let your beards grow and trim your mustaches."

On the authority of Abu Hurairah ؓ it is also reported by Muslim that the Prophet ﷺ said:

(جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى، خَالِفُوا الْمُجُوسَ)

"Trim the mustaches and let the beards grow. Oppose the Magians."

Regrettably it has become a common awful practice today that many people oppose this Sunnah related to the beard and exert efforts in making themselves resemble the disbelievers and resemble women. Such a conduct on the part of the learned is even more regrettable. May Allâh guide us and all Muslims to abide by the Sunnah and stick firmly to it, and propagate it even if many people dislike it. Allah is All-Sufficient for us and He is the Best Patron. There is no power or authority except with Allâh ﷻ, the All-Great.

A pilgrim should then dress himself in two seamless cloth sheets; the *Izaar* to be wrapped about the waist and the *Ridaa* on the upper part of the body. It is desirable that both the sheets be white and clean. It is also desirable that one should take on *Ihrâm* with his slippers or sandals. There is the saying of the Prophet ﷺ:

(وَلْيُحْرَمَ أَحَدُكُمْ فِي إِزَارٍ وَرِدَاءٍ وَنَعْلَيْنِ).

"Everyone should enter the state of Ihrâm with two sheets, Izaar and Ridaa (one around the waist and the other on the upper part of the body) and sandals." (This Hadith has been reported by Imam Ahmad.)

A woman may Enter Into the *Ihrâm* in any Dress:

It is permissible for a woman to wear a garment that is black, green, brown, or of any colour in the state of *Ihrâm*. She should however ensure that her dress does not resemble that of men. As for those women who insist on a green or black dress for a woman's *Ihrâm*, there is no basis in the Shari'ah for this act.

After having a bath and dressing into the *Ihrâm*, one should intend in his heart what he wants to perform — Hajj or 'Umrah.

For the Prophet's ﷺ directive is:

(إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ)

"Deeds are dependent upon the intention, and one gets whatever he intends."

According to the Shari'ah one should express his intention verbally on this occasion. If one intends to perform 'Umrah he should say: "Labbaik 'Umrah" or "Allâhumma Labbaik 'Umrah." If one intends to perform Hajj he should say: "Labbaik Hajj" or "Allâhumma Labbaik Hajj," for this was the very practice of the Prophet ﷺ. Preferably this intention should be expressed after one boards his transport. For the Prophet ﷺ uttered "Labbaik" after he had mounted his transport and it had already moved from the *Mîqât*. This is the most proper view held by the scholars.

It is a Heresy to Utter the Intention Except in *Ihrâm*:

The expression of stating the verbal intention is approved by Shari'ah only once a person is in *Ihrâm*, for there is a definite *Hadith* to this effect by the Prophet ﷺ. However, there is no evidence for expressing a verbal intention before performing prayers, *Tawâf* or any other act of worship. For example, it should not be said: "I intend to perform this prayer," or "I intend to perform *Tawâf*." To express such a verbal intention is a manifest heresy. In other words, to utter any intention for any worship out aloud is a sinful act, except for what we mentioned previously. Had a verbal intention been approved by the Shari'ah, the Prophet ﷺ would have clearly instructed so or demonstrated it through his deeds or sayings. And our righteous predecessors would have done the same also. However, since this practice does not have its origin in the Sunnah of the Prophet ﷺ or his noble Companions, it is therefore a *Bid'ah* (blameworthy innovation). There is a saying of the Prophet ﷺ:

(وَسَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ).

“The worst of all acts are innovations and each newly invented matter is a misguidance.” (Muslim)

An Account of the *Mîqât*:

There are five *Mîqât*:

1. The *Mîqât* for the people travelling from Madinah is Dhul-Hulaifah which is now called Abyar Ali.
2. For the people travelling from Syria, the *Mîqât* is Juhfah. It is a desolate village situated near Rabigh. Now the people put on their *Ihrâm* from Rabigh. However those who put on their *Ihrâm* at Rabigh, are considered to have the right *Mîqât* because Rabigh is situated a little before Juhfah.
3. For the people travelling from Najd their *Mîqât* is Qarn-ul-Manazil, which is now known as As-Sail.
4. For the people travelling from Yemen their *Mîqât* is Yalamlam.
5. For the people travelling from Iraq their *Mîqât* is Dhat'Irq.

These *Mîqât* were determined by the Prophet ﷺ and they are binding to their people and whoever passes by them on the way to *Hajj* or '*Umrah*.

It is Forbidden for a Pilgrim Intending to Perform *Hajj* or '*Umrah* to Pass Through the *Mîqât* Without Being in a State of *Ihrâm*:

The Prophet ﷺ fixed these places as *Mîqât* for the inhabitants of their respective places. It applies to all those who pass through these *Mîqât* with the intention to perform *Hajj* or '*Umrah*. For anyone who passes through these *Mîqât* going to Makkah for performing *Hajj* or '*Umrah*, it is then imperative for them to put on the *Ihrâm*. He should not move any further without putting on *Ihrâm*, no matter whether he travels by land or by air. For, while fixing these places as *Mîqât* the Prophet ﷺ had laid down

a general rule:

(هُنَّ هُنَّ، وَلَئِنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ)

“These *Mîqât* are binding for the inhabitants of these places and also for those who pass by these places with an intention to perform Hajj and ‘Umrah.”

Someone who is going by air to Makkah with the intention to perform Hajj or ‘Umrah, should take a bath before boarding the plane. When the plane reaches near the *Mîqât*, he should put on the *Ihrâm* and if there is time, he should recite *Labbaik* for ‘Umrah, and if there is very little time, he should recite *Labbaik* only for Hajj.

If someone puts on their *Ihrâm* before boarding or before reaching the *Mîqât*, there is no blame on them. However, one should not recite *Labbaik* unless he reaches the *Mîqât* or near to it. For the Prophet ﷺ put on the *Ihrâm* at *Mîqât*. It is therefore a binding duty upon the Muslim to follow the Prophet ﷺ in all the religious matters, as Allâh says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example.” (33:21)

The Prophet Mohammad ﷺ said in his *Hajjat-ul-Wadâ’* (Farewell Pilgrimage) sermon:

(خُذُوا عَنِّي مَنَاسِكَكُمْ)

“Learn from me your Hajj rituals.”

However a person who does not intend to perform Hajj or ‘Umrah, for example a woodchopper or postman or businessman, need not put on the *Ihrâm* while going to Makkah. If he so desires, it is up to him. Regarding *Mîqât*, the Prophet ﷺ ruled:

(هُنَّ هُنَّ، وَلَئِنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ)

"These Mîqât are binding for the inhabitants of these places and for those who pass by these places with an intention to perform Hajj and 'Umrah."

What is meant by the Prophet's statement is that for the one who passes through these *Mîqât* and does not intend to perform Hajj or 'Umrah, it is not binding on him to put on the *Ihrâm*. Indeed this is a great blessing and convenience for Allâh's slaves. Praise and thanks be to Allâh.

The above point is supported further by the fact that when the Prophet ﷺ came to Makkah at the time of its conquest, he was not in the state of *Ihrâm*, rather he was wearing a helmet (Mighfar) on his head. For he had come to Makkah then, not with the intention to perform Hajj or 'Umrah, but to take over Makkah and to uproot polytheism from the city.

As for those who live inside the *Mîqât* areas, such as the residents of Jeddah, Umm Salam, Bahra, Sharai', Badr, Masturah, etc., they are not required to go to one of the *Mîqât* for putting on the *Ihrâm*. Rather, their own houses are their *Mîqât*. They should put on *Ihrâm* there when they intend to perform Hajj or 'Umrah.

However, if someone has a second house outside the *Mîqât*, he is free to put on *Ihrâm* at the *Mîqât* or at his house which is nearer to the *Mîqât* toward Makkah. For, it is reported by 'Abdullâh bin 'Abbas ؓ that while speaking about the *Mîqât* the Prophet ﷺ made a general point:

(وَمَنْ كَانَ دُونَ ذَلِكَ فَمَهُلُّهُ مِنْ أَهْلِهِ، حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ مِنْ مَكَّةَ)

"Those who live inside the Mîqât, their houses are the place for their Ihrâm; even the Makkans can put on Ihrâm in Makkah itself." (Bukhârî and Muslim).

However, those who exist inside the Sacred precincts (Haram) and intend to perform 'Umrah, they should go out of it and return having putting on *Ihrâm* for 'Umrah. When 'Aishah ؓ expressed her desire to perform 'Umrah, the Prophet ﷺ directed

her brother 'Abdur-Rahman to take her outside the limits of the sacred precincts and for her to then enter state of *Ihrâm*. One thus learns that one intending to perform 'Umrah cannot put on the *Ihrâm* within the sacred precincts. Rather one should go outside its limits. This *Hadith*, however particularises the earlier *Hadith* narrated by 'Abdullâh bin 'Abbas ؓ. Also it clarifies that the Prophet's ﷺ directive to the Makkans to put on the *Ihrâm* in Makkah was special for *Hajj*; so it does not apply to 'Umrah. For had it been permissible to put on *Ihrâm* for 'Umrah inside the Sacred precincts, the Prophet ﷺ would have granted 'Aishah ؓ permission to put on the *Ihrâm* and would not have asked her to go outside the sacred limits. This is an indisputable proof, hence the same opinion is held by all orthodox 'Ulama (scholars). This is the safest course for a Muslim as it agrees with both of the *hâdiths*.

To Perform Many 'Umrahs After Hajj is not Encouraged by the Shari'ah:

There is no basis in the Shari'ah for this practice of some people who frequently perform 'Umrah after having completed *Hajj* by travelling out to Tan'im or Ji'rânah if they have already performed 'Umrah before *Hajj*. Such a practice is unapproved and baseless. It is related in authentic reports that post-*Hajj* 'Umrah is not a desirable act.

For the Prophet ﷺ and his Companions did not perform 'Umrah after they completed *Hajj*. As to 'Aishah's performance of 'Umrah from Tan'im, it was simply owing to the fact that when arriving in Makkah her menses started and she could not perform 'Umrah. She therefore sought the Prophet's permission for another 'Umrah in lieu of the 'Umrah for which she had put on *Ihrâm* at the *Mîqât*, but could not complete because of her menses; accordingly, the Prophet ﷺ granted her permission. She thus performed two 'Umrahs, the first one along with *Hajj* and the second one from Tan'im. So anyone who happens to be in the same situation as 'Aishah ؓ was, is entitled to perform 'Umrah

after the *Hajj*. One should act in accordance with the commands as it would bring convenience for the Muslims.

Undoubtedly, the pilgrims pre-occupation with this new 'Umrah puts everyone to inconvenience and results in overcrowding and traffic accidents. After all, such a practice is contrary to the Prophet's Sunnah.

One Reaching *Mîqât* at a Time Other Than the *Hajj* Season:

Let it be known that those arriving at the *Mîqât* belong to either of these two categories:

1. If they arrive there at a time other than that of the *Hajj* season, such as in the months of Ramadan and Sha'ban, they should put on *Ihrâm* making the intention for 'Umrah and they should recite "*Labbaik 'Umrah*" or "*Allâh umma Labbaik 'Umrah.*" Then in the manner of the Prophet ﷺ, they should recite *Labbaik*:

(ليبك اللهم ليك أليبك لا شريك لك ليك ان الحمد والنعمة لك
والملك - لا شريك لك)

Labbaik Allâhumma labbaik. Labbaika laa shareeka laka labbaik.
Innal-hamda wan-ni'mata laka wal mulk. Laa shareeka lak.

"I am here O Allah, I am here. I am here, You have no partner, I am here . Verily, all praise, grace and dominion are Yours, and You have no partner."

One should continue reciting it and remembering Allâh until he reaches the House of Allâh. On reaching there one should stop reciting Talbiyah and perform *Tawâf* of the *Ka'bah* seven times, offer two Rak'at of prayer behind Maqâm-Ibrahîm (The Station of Ibrahîm) and then go towards As-Safa. One should walk between As-Safa and Al-Marwah seven times, then shave his head or shorten the hair. This then marks the completion of the 'Umrah. All the restrictions binding to a person being in *Ihrâm* will then be lifted and once again become lawful.

2. The other category is of the person who reaches the *Mîqât* in the months of *Hajj* i.e. Shawwal, Dhul-Qa'dah and the first ten days of Dhul-Hijjah. Such a person is free to opt for any of these three options: Only *Hajj*, only '*Umrah*, or performing both together. For when the Prophet ﷺ arrived at *Mîqât* in the month of Dhul-Qa'dah at the time of his Farewell pilgrimage, he let his Companions choose from any of these three options.

A Pilgrim with Sacrificial Animal in the Months of *Hajj* Should Intend *Qirân* (accompanied *Hajj*) and the one without it, *Tamattu'* (enjoyable *Hajj*):

According to Sunnah if a pilgrim does not have a sacrificial animal, he should put on *Ihrâm* only for '*Umrah* and perform all the rites in a way that a person does in performing '*Umrah* in the non-*Hajj* season. For the Prophet ﷺ had directed his Companions to make their *Ihrâm* exclusively for '*Umrah* as they approached Makkah. The Prophet ﷺ reiterated the same point on reaching Makkah. Accordingly the Companions performed *Tawâf* (circumambulating the *Ka'bah*) and *Sa'y* (walking between *Safa* and *Marwah*), and in line with the Prophet's ﷺ command they shaved their heads which marked the lifting of prohibitions during the state of *Ihrâm*. As for those who possessed the sacrificial animals, he directed them to remain in the state of *Ihrâm* till the day of the Sacrifice. Those who arrive there along with the sacrificial animal, should put on *Ihrâm* for both *Hajj* and '*Umrah*, as is recommended by the Sunnah. The Prophet ﷺ had brought with him the sacrificial animal and did as above. Moreover he directed all his Companions who had brought sacrificial animals with them, to do the same. And while putting on *Ihrâm* for '*Umrah* he recited '*Labbaik*' for '*Umrah* and *Hajj* and was relieved of the restrictions during *Ihrâm* after sacrificing the animal on the day of sacrifice.

Whoever brings the sacrificial animal and is in *Ihrâm* only for *Hajj*, should continue in the same state and be free of restrictions

like a Qarin pilgrim on the day of sacrifice.

From the above details we learn that one who has put on *Ihrâm* only for *Hajj* or for both *Hajj* and '*Umrah* and does not have the sacrificial animal, it is not proper for him to continue in the state of *Ihrâm*, rather, in accordance with the Sunnah he should have *Ihrâm* for '*Umrah*, and be relieved of all the restrictions after *Tawâf*, Sa'y and shortening of the hair. Just as the Prophet ﷺ had instructed the same to his Companions who did not have a sacrificial animal with them. However, whoever arrives very late and might miss the *Hajj*, it is permissible for him to perform both *Hajj* and '*Umrah* in the same *Ihrâm*.

The Conditional *Ihrâm*:

If someone in *Ihrâm* fears that he will not be able to perform *Hajj* due to some illness or to an enemy, he should add this condition to his intention at the time of wearing the *Ihrâm*: "*If I am prevented by an obstacle, my place of freedom from this state will be wherever You hold me up.*" This was reported by Duba'ah the daughter of Zubair. She said: "O Messenger of Allâh! I intend to perform *Hajj*. However, I am ill." The Prophet ﷺ directed her to perform *Hajj* with the conditional statement that she would be free from *Ihrâm* wherever she faced an obstacle. One thus learns that if a person in *Ihrâm* is obstructed by illness or an enemy, it is permissible for him to be free of his state of *Ihrâm* and he will not have to pay ransom for it.

Hajj of Children:

It is perfectly fine for a child to perform *Hajj* as is reported by 'Abdullâh bin 'Abbas's ﷺ report in Sahih Muslim. A woman, while presenting her child to the Prophet ﷺ asked: "O Messenger of Allâh! Is there *Hajj* for this (child)?" He replied: "Yes! And you will get the reward."

Also there is Sa'ib bin Yazid's report found in Sahih Bukhâri that he performed *Hajj* along with the Prophet ﷺ at the age of

only seven years. However, such *Hajj* would be regarded as only a *Nafl* (voluntary) and not a fulfillment of the religious duty. The same holds true for slave men and slave girls in that their *Hajj* would also be reckoned as a *Nafl*, and not the compulsory duty. This point is made clear in the *Hadith* narrated by 'Abdullâh bin 'Abbas ؓ. He said that the Prophet ﷺ said:

(أَيُّمَا صَبِيٍّ حَجَّ، ثُمَّ بَلَغَ الْحِنْثَ فَعَلَيْهِ أَنْ يَحْجَّ حَجَّةً أُخْرَى، وَأَيُّمَا عَبْدٍ حَجَّ
ثُمَّ أُعْتِقَ فَعَلَيْهِ حَجَّةٌ أُخْرَى)

"If a child performs Hajj, he should perform it again after he attains adulthood. If a slave performs Hajj he should perform it again after attaining his freedom."

If a male child has not yet reached full understanding, his guardian should express the intention for him to enter into *Ihrâm*. The guardian should remove the child's seamed clothes and the *Ridaa* and *Izaar* should be put on him. The guardian should also recite "*Labbaik*" on his behalf. After which the child will be regarded as being in the state of *Ihrâm*. Things that are forbidden for an adult during *Ihrâm* are also forbidden for such a child.

Likewise, a girl who does not have full understanding, her guardian should express the intention of *Ihrâm* on her behalf and recite "*Labbaik*." Thus, she will be regarded as then entering the state of *Ihrâm*. As long as the girl is in the state of *Ihrâm*, all such things which are forbidden in *Ihrâm* would also become forbidden for her, just as if she were a grown woman. One thing to remember is that it is essential that their bodies and clothes should be pure and clean at the time of performing *Tawâf*. For *Tawâf* is similar to the prayers which should be performed in the state of purity.

If the boy and the girl are mature enough, they would put on the *Ihrâm* with the consent of their guardian and take a bath, and apply perfume, etc. They do all of this in the same manner as an adult does at the time of putting on the *Ihrâm*. Their

guardian should supervise these rites and help them, whether the guardian is a father, a mother or someone else. As to those rites which children are unable to do on their own, they can be performed by their guardian, for example, casting the pebbles. However, they themselves will have to perform all the other rites such as standing at 'Arafât, spending the night at Mina and Al-Muzdalifah and performing *Tawâf* and *Sa'y*. Children may be carried in the arms by their guardians for performing these rituals. In such a condition the person carrying them cannot perform his own *Tawâf* at the same time. Rather, he would make the intention on behalf of such children for performing *Tawâf* and *Sa'y*. Then he would perform these rites for himself independently. This is in order to take every possible caution and to follow this saying of the Prophet ﷺ :

(دَعِ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ)

"Follow what is certain and abandon the doubtful."

However, if the person carrying the child makes an intention for both his and the child's *Tawâf* and *Sa'y*, then this is permissible according to an authentic view. For the Prophet ﷺ did not direct that woman to perform separate *Tawâf* for the child when she asked the Prophet ﷺ. Had it been necessary, he would have definitely instructed her.

Mature boys and girls should be taught about cleanliness, purity and impurity before they start performing *Tawâf*. The same is applicable to the adults in *Ihrâm*. The small boy or girl is not obliged to put on *Ihrâm*, for it is a *Nafl* act. If however they did so, it would bring him reward and if he does not do so, there is no sin in that.

Permitted and Forbidden Things in the State of *Ihrâm*:

Having made intention for *Ihrâm* it is no longer permissible for a male or female to shave or cut their hair, trim their nails

or apply perfume. Especially, it is not permitted for a male to wear any seamed garments, such as shirts, trousers, socks, etc. If he cannot get a sheet around the waist, he can put on a Surwal (trousers). Similarly, one who does not have slippers or sandals may put on leather socks (Khuff) without cutting them. This point is drawn from 'Abdullâh bin 'Abbas's report recorded in the *Hadith* collections of both Bukhâri and Muslim that the Prophet ﷺ said:

(مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ).

"Whoever cannot find slippers or sandals (Na'l) may put on the leather socks (Khuff), and whoever cannot find an Izaar (lower Ihram sheet) may put on the trousers (Surwal)."

As for 'Abdullâh bin 'Umar's report which states that one may put on leather socks after cutting them, if need be, it stands abrogated. For when the Prophet ﷺ was asked in Madinah as to what clothes should be worn by someone in *Ihram*, he made the above directive as found in Ibn 'Umar's report. However, later in the 'Arafât sermon he said that one may keep on wearing Khuffs if he does not have sandals. He did not say that Khuffs should be cut. Some of those present at that time were not around when the Prophet ﷺ had issued the above-quoted directive in Madinah. And we know that it is not permissible to delay a point in the event of need. Hence it proves that the command related to cutting Khuffs stands abrogated. Had it been a necessary condition, the Prophet ﷺ would have certainly spelled it out.

For one in the state of *Ihram*, it is permissible to wear such Khuffs which are below the ankle in that they are similar to sandals. It is also permissible for such a person to tie a knot around the *Izaar* (lower sheet) around his waist and to fasten it with a thread. For there is nothing that disallows it. Likewise, such a person can take a bath, wash his head and scratch it gently. As a result of this scratching, if something (hair) falls off, there is nothing wrong with that.

It is forbidden for a woman in *Ihrâm* to use a separate cloth for the face, such as the veil or hand gloves. For the Prophet ﷺ said:

(لَا تَتَّقِبِ الْمَرْأَةُ وَلَا تَلْبَسِ الْقَفَازِينَ)

"A woman in Ihrâm should not put on a veil on her face or wear gloves (Quffaz)." (Bukhâri).

Quffaz stand for a cloth spun from wool or cotton for the hands. However, other sewn clothes such as shirts, trousers and socks are permitted for women. Likewise, she may cover her face with her head scarf, if she is near non-related men. If the head scarf is attached to her face, there is nothing wrong with that. There is a statement of 'Aishah ؓ that while they were on *Hajj* with the Prophet ﷺ, when caravans of men would pass by them, and when they appeared face to face with men, the women would lower their head scarfs onto their faces and once then men had passed by, they would uncover their faces again. (Abu Dawûd, Ibn Mâjah and Ad-Darqutni).

Similarly, it is permissible for them to cover their hands with some cloth when male strangers are around. It is binding on them in such an environment to cover their faces and hands in accordance with the commandment of Allah, as these parts are the ones which need to be covered.

(وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ)

"...and not to reveal their adornment except to their husbands."
(24:31)

Both hands and the face reflect the feminine beauty and faces are more attractive than the hands. This is alluded to in this Qur'ânic verse:

(وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ)

"And when you ask (his wives) for anything you want, ask

them from behind a screen, that is purer for your hearts and for their hearts.” (33:53)

There is no basis for having an extra attachment to the head scarf as some women do, so that the head scarf does not touch the face. Had it been desirable the Prophet ﷺ would have certainly advised his Ummah to do so. He would not have remained silent on this point.

It is permissible for man and woman in *Ihrâm* to wash their clothes of *Ihrâm* and to replace them with another set of *Ihrâm*. However, it is not permitted to wear any clothes stained with saffron. For the Prophet ﷺ forbade it, as reported by ‘Abdullâh bin ‘Umar.

It is Essential for one in the State of *Ihrâm* to Shun Idle Talk, Sinful acts and Backbiting as commanded by Allâh:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فُضِّ فِيهِمْ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ﴾

“The *Hajj* (pilgrimage) is (in) the well-known (lunar Year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* (therein by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*.” (2:197)

The same point is made in the *Hadith*, where the Prophet ﷺ said:

(مَنْ حَجَّ فَلَمْ يَرْفَثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ)

“Whoever performs *Hajj* and does not indulge in obscenity (*Rafath*) or transgression (*Fusuq*) would return like a new born (free of sins).”

Rafath means sexual intercourse and idle talk and useless

deeds. Fusûq means sin in general. Jidâl means wasting time talking about pointless things.

However, a debate for upholding truth and for refuting falsehood in a befitting manner is not merely allowed, rather there is a directive to do so, as Allâh says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِأَلَّتِي هِيَ أَحْسَنُ﴾

"Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better." (16:125)

It is forbidden for a male in the state of *Ihrâm* to cover his head or face with anything that can cling to it, such as a cap or turban, etc. For a Companion had died of a blow from a camel on the day of 'Arafah and regarding his funeral the Prophet ﷺ directed:

(اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَحْمُرُوا رَأْسَهُ وَوَجْهَهُ)

"Wash his body with water and Sidr (Nabk leaves) and shroud him in his two pieces of cloth (in his *Ihrâm*), and do not cover his head and face, for he will rise on the Last Day reciting 'Labbaik.'" (Agreed upon)

However, there is nothing wrong in sheltering oneself under the roof of a car, or using an umbrella. The same holds true for using tents and trees. We know from an authentic *Hadith* that the Prophet ﷺ was provided with a shade of cloth while he was stoning Jamratal 'Aqabah. It is also approved by another authentic *Hadith* that a tent was erected for him at Namirah under which he remained seated till the sun set on the day of 'Arafah.

It is forbidden for the male and the female in the state of *Ihrâm* to hunt any animals on the land, to participate or help in hunting, to drive the animals out for hunting.

It is also forbidden to marry, to have sexual intercourse, to

propose to a woman or to touch any woman with desire. This point is made clear in a *Hadith* reported by Uthman ؓ, where the Prophet ﷺ said:

(لَا يَنْكِحُ الْمُحْرِمُ، وَلَا يُنْكَحُ، وَلَا يَنْطُبُّ)

"A Muhrim should neither marry himself, nor should he have marriage performed on his behalf, nor should he propose."
(Muslim)

There is no ransom, if someone in the state of *Ihrâm* puts on a hemmed cloth or covers his head or uses perfumes by mistake or out of ignorance. He should remove them as soon as he remembers, or someone should tell him. Likewise, according to authentic reports, there is no ransom for one in *Ihrâm* who shaves or cuts his hairs or nails by mistake or out of ignorance.

A Muslim, whether in the state of *Ihrâm* or not, whether male or female, is forbidden to hunt animals or to help in hunting through gesture or weapons or to drive the animals for hunting into the Sacred area. It is also forbidden to cut down trees or to pluck any greenery. Also it is forbidden for the one in *Ihrâm* to pick up a lost item laying on the ground in the Sacred precincts, unless one intends to declare it. For the Prophet ﷺ said:

(إِنَّ هَذَا الْبَلَدَ - يَعْنِي مَكَّةَ - حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا يُخْتَلَى خِلَاهَا، وَلَا تَحُلُّ سَاقِطَتُهَا إِلَّا لِمُسْتَدٍ)

"This town (Makkah) is Sacred till the Last Day as ordained by Allâh. Its trees are not to be cut down nor its animals be driven away nor its greenery to be cut. It's dropped items on the ground are not to be picked up by someone other than he who intends to declare it."

Greenery stands for fresh vegetation. Both Mina and Al-Muzdalifah fall within the Sacred precincts whereas 'Arafât does not belong to this area.

CHAPTER THREE

What Should a Pilgrim do Upon Arriving in Makkah

When a pilgrim arrives in Makkah it is desirable for him or her to take a bath as was the practice of the Prophet ﷺ.

Upon reaching Al-Masjid-al-Harâm (the Sacred Mosque) one should step in first with the right foot and recite the following invocation in accordance with the Sunnah:

(بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ
الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ)

*Bismillâhi wassalaatu wassalaamu ala rasoolillâh, a'udhu billâhil
Adheemi wa biwajhi hil kareemi wa Sultaanihil qadeemi minash
shaitaanir rajeem, Allâhummm-aftah li abwaaba rahmatika.*

“With the Name of Allâh and peace and blessings be upon Allâh’s Messenger. I seek refuge with Allâh the All-Mighty, by His Noble Face and His most ancient rule and authority, against the accursed Satan. O Allâh! Open the gates of Your Mercy for me.”

This same invocation should also be recited at the time of entering all other mosques. To the best of my knowledge there is no specific supplication prescribed by the Prophet ﷺ when one enters Al-Masjid-al-Harâm (the Sacred Mosque).

Entering Al-Masjid-al-Harâm (the Sacred Mosque) and Tawâf:

On approaching the *Ka'bah*, the pilgrim, if he intends to perform *Hajj At-Tamattu'* or *'Umrah*, should stop the recitation

of *Labbaik* before starting the *Tawâf*. He should first face the Hajr-al-Aswad (Black Stone), touch it with his right hand, and if possible kiss it. In doing so he should not however, push anyone or put anyone in any inconvenience. At the time of touching it, he should say:

بِسْمِ اللَّهِ . اللَّهُ أَكْبَرُ
Bismillâh, Allâhu Akbar

“In the Name of Allâh. Allâh is Most Great.”

If it is difficult to kiss the Black Stone, he should touch it with his hand or a stick and then kiss one’s hands or stick. If this is also difficult to do, he should then make a gesture to the Black Stone with his hand and say:

اللَّهُ أَكْبَرُ
Allâhu Akbar

“Allâh is Most Great.”

However, he should not kiss the thing with which he made the gesture towards the Black Stone. One should start *Tawâf* of the *Ka’bah* from his left side. It is better if one recites the following supplication at the start of *Tawâf*:

(اللَّهُمَّ إِيْمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ)

Allâhumma imaanan bika wa tasdiqan bikitaabika wa wafa’an bi ahdika wattiba’an lisunnati Nabiyika Muhammadin ۞

“O Allâh! I do so with faith in You, believing in Your Book, honouring the Promise to You and following the Sunnah of Your Messenger Muhammad ۞.”

The above practice is inherited from the Prophet ۞. The *Tawâf* consists of seven circuits around the *Ka’bah*. The Ramal (brisk pace) should be done during the first three circuits. This practice is to be followed during the *Tawâf* one performs on arriving into Makkah, no matter whether this *Tawâf* is for ‘Umrah or Hajj At-

Tamattu' or *Hajj Al-Qirân*. In the remaining four circuits one should walk at a normal pace. Each circuit commences and finishes at the Hajr-al-Aswad (Black Stone). "Ramal" means to walk at a brisk pace.

One should also do *Idtiba* during the whole *Tawâf*. This practice of *Idtiba* is not to be followed in all other *Tawâfs* (that are not for *Hajj* or '*Umrah*'). *Idtiba'* is putting the top *Ihrâm* sheet under one's right armpit and its two edges on the left shoulder, (i.e. uncovering the right shoulder).

If one is in doubt about the number of circuits of *Tawâf* he has performed, he should count the lower number that he is certain off. For example, if one is not sure whether he has performed three or four circuits, he should count them as three. The same holds true for *Sa'y*.

After completing the *Tawâf* one should cover the right shoulder again with the *Ihrâm* sheet (i.e. before offering two *Rak'at* of prayer after *Tawâf* one should put the sheet on both shoulders and let its corners hang on one's chest).

Veiling and Giving up the Display of Beauty is Compulsory for Women:

It is essential for women to avoid performing *Tawâf* while applying perfume and displaying their beauty. While in the state of performing *Tawâf* it is imperative for them to veil themselves and to avoid the display of their beauty. This becomes more important when they mix with males. For women are worth-veiling and cause temptation. Since a woman's face displays her beauty the most, it is not permissible for her to show it in front of anyone who is a non-Mehram to her (i.e. other than one with whom her marriage is prohibited). Allâh says:

﴿وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾

"and not to reveal their adornment except to their husbands."

(24:31)

If at the time of women kissing the Hajr-al-Aswad (Black Stone), men are looking at them, women should then not uncover their face. If there is no room for them to kiss or touch the Hajr-al-Aswad (Black Stone), it is not permissible for them to wrangle with men. They should rather follow behind the males and perform *Tawâf*. This is much better for them than getting close to males in trying to perform *Tawâf* nearer to the *Ka'bah*. The former would earn them greater reward.

Ramal and Idtiba' are to be followed only in this particular *Tawâf*. For the Prophet ﷺ followed this practice in his first *Tawâf* when he arrived in Makkah. Ramal and Idtiba' are not necessary for women.

Once a person is in the state of *Ihrâm*, they should avoid impurity and uncleanness. One should surrender oneself totally to his Rabb (Lord). While performing *Tawâf* one should remember Allâh much and recite much supplications. If one recites the Qur'ân, it is much better.

No Specific Supplication for *Tawaf* and *Sa'y*:

It is not binding on one to recite a particular supplication during the *Tawâf* or *Sa'y*, whether it in the first one or the later one. There is no basis in the Shari'ah for the practice of those who have invented a particular supplication for each circuit of *Tawâf* and *Sa'y*. It suffices for one to recite any supplication which one recalls. Upon arriving at Rukn Yamaani (the Yemeni Corner) one should say:

بِسْمِ اللَّهِ أَكْبَرُ

Bismillâh, Allâhu Akbar

And then touch the Rukn Yamaani with his right hand. However, one should not kiss it nor should one kiss his hand. If it is difficult to touch the Rukn Yamaani, one should continue performing *Tawâf* and make no gesture towards it. Nor should one say: "Allah is Most-Great" while facing it. For, to the best of

my knowledge this was not the practice of the Prophet ﷺ.

It is desirable to recite the following supplication while walking between the Rukn Yamaani and Hajr-al-Aswad (the Black Stone):

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina 'adhaban naar.

“O our Lord! Grant us the good in this life and in the Next Life and save us from the penalty of Fire.”

While facing the Hajr-al-Aswad (the Black Stone), one should touch it, kiss it and say: “Allâhu Akbar.” If touching or kissing it is difficult, one should make a gesture towards it whenever facing it and say: “Allâhu Akbar.” There is nothing wrong in performing *Tawâf* from behind the Maqâm Ibrahîm (Station of Ibrahîm) and the well of Zam Zam, especially when there is much crowding. The whole Al-Masjid-al-Harâm (the Sacred Mosque) is a place for performing *Tawâf*. Even if one makes *Tawâf* on the structures (roofs) of the Mosque, it is permissible. However, if it is possible, it is better to perform it nearer to the Ka'bah. Also, if it is possible, one should offer two Rak'at of prayer after finishing *Tawâf* at Ibrahîm's Station. If this is not possible due to overcrowding, one may perform them in any part of the Mosque. In the two Rak'at one should recite Sûrah Al-Kâfirûn after Sûrah Al-Fâtihah during the first Rak'at. And recite Sûrah Al-Ikhlâs after Sûrah Al-Fâtihah during the second Rak'at. For this was the practice of the Prophet ﷺ.

After finishing *Tawâf* one should turn towards the Hajr-al-Aswad (Black Stone) and if possible, in accordance with the Prophet's practice, touch it with the right hand and then head towards Mount As-Safa and after mounting it, stand on it to perform the Sa'y.

Sa'y and its Rituals:

If possible, it is better to ascend to the top of Mount As-Safa and face the Qiblah, while remembering Allâh and reciting the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ
وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*La ilaha illallahu-wallahu akbar, la ilaha illallahu wahdahu
la shareeka lahu, la hul mulku wa la hul hamdu, yuhyee wa
yumeetu, wa Huwa ala kulli shai'in Qadeer, la ilaha illallâhu
wahdahu, anjaza wa'dahu, wa nasara 'abdahu wa hazamal
ahzaaba wahdahu.*

"There is nothing worthy of worship except Allah Allâh and Allâh is Most-Great. There is nothing worthy of worship except Allâh. He is One, having no partner. And to Him belongs the kingdom and all praises. He causes life and death. He has authority over everything. There is nothing worthy of worship except Allâh alone. He fulfilled His promise, helped His slave and He Alone defeated the Ahzâb (all the disbelieving communities)."

Then one should raise both the hands and make as many supplications as possible. These supplications can be recited thrice. After descending one should head towards Mount Al-Marwah. On reaching the first green-light, the males should walk at a brisk pace until they reach the second green light. However women should not do so. They should simply walk throughout the Sa'y at their normal pace. Then one should mount Al-Marwah or stand beside it. If it is possible to mount it, it is better. One should recite the same supplication at Al-Marwah which was recited at Mount As-Safa.

After descending Al-Marwah, one should walk towards As-Safa, remembering to walk at a brisk pace again during the

designated places between the green lights. Walking from one mountain to the other is classed as one *Sa'y* trip. Then returning again to the same mountain is classed as two trips. This should be done seven times in total. (i.e. From As-Safa to Al-Marwa is classed as one, then from Al-Marwa back to As-Safa is two, and so on). The Prophet ﷺ did the same and said:

(خُذُوا عَنِّي مَنَاسِكَكُمْ)

"Learn from me your Hajj rites."

As far as possible one should remember Allâh and pray during *Sa'y* and avoid all impurity. It is permissible for one to perform *Sa'y* while one is not in the state of Wudu (ablution). If a woman after *Tawâf* has her menstruation or post childbirth blood and performs *Sa'y*, it would be acceptable. For ritual purity is not a pre-condition for *Sa'y*, as stated earlier. Ritual purity for *Sa'y* is recommended but not compulsory.

After completing *Sa'y* one should shave his hair, or shorten it. It is better for a male to shave his hair. However, if one shortens his hair in *'Umrah* and shaves his head completely in *Hajj*, it is preferable. However, if he arrives in Makkah at a time closer to *Hajj*, it is better for him to shorten his hair so that he may shave his head completely in *Hajj*. The Prophet ﷺ and his Companions arrived in Makkah on the 4th of Dhul-Hijjah. The Prophet ﷺ directed those who had not brought with them their sacrificial animals to get out of the state of *Ihrâm* and get their hair shortened. He did not direct them to shave their heads completely. However for *Hajj*, it is binding for men to get all the hair cut, for it is not permissible to just shorten the hair or only shave part of the head at *Hajj*. For a woman, the Shari'ah ruling is that she should cut a few hairs. Only a handful of hair should be cut off. A woman should not cut her hair more than that as the men do.

Having performed these rites one completes 'Umrah. This marks the lifting of all restrictions which were in place during the state of *Ihrâm*. However, one who brings his sacrificial animal, would continue to be in the state of *Ihrâm* and would be relieved only after both 'Umrah and Hajj have been completed.

As for the one who had word *Ihrâm* for Hajj alone or for both Hajj and 'Umrah, in accordance with the Prophet's Sunnah, he should take off the *Ihrâm* after performing 'Umrah. He should follow the same code which is practised by the one performing Hajj *At-Tamattu*.' This does not however apply to the one who has brought the sacrificial animal with him on Hajj. For the Prophet ﷺ had told his Companions:

(لَوْلَا أَنِّي سَقْتُ الْهَدْيَ لَأَخَلَلْتُ مَعَكُمْ)

"If I had not brought the sacrificial animal I would have joined you in removing of the Ihrâm."

If a woman has her monthly period or post childbirth bleeding after entering her *Ihrâm* of 'Umrah, she should not perform *Tawâf* until she regains ritual purity. Nor should she do Sa'y of As-Safa and Al-Marwah. Rather, she should defer it and on retaining purity she should perform *Tawâf* and Sa'y and cut some hair. This would mark the completion of her 'Umrah. However, if she cannot regain purity before the 8th of Dhul-Hijjah, she should put on her *Ihrâm* at the place where she is staying and go to Mina just like all the others. This will confer on her the status of Qârinah. She would then like other pilgrims stand in 'Arafât, stone the Jamarat, spend the night at Al-Muzdalifah, stay in Mina, sacrifice the animal and cut part of her hair. Then on regaining ritual purity she should perform *Tawâf* and Sa'y only once and this would count towards both her Hajj and 'Umrah. According to the report of 'Aishah رضي الله عنها she had her monthly period after putting on *Ihrâm* for 'Umrah and she was directed by the Prophet ﷺ as follows:

(افْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي)

"You should do as other pilgrims do except performing Tawâf of the Ka'bah, which you can do when you regain ritual purity."

When a menstruating woman or a woman with post childbirth bleeding casts the pebbles and gets her hair cut, all the restrictions during the period of *Ihrâm* will be lifted, such as applying (light or unscented) perfume. The only restriction that remains in force is having sexual contact with her husband which will be lifted only after completion of her *Hajj*. Once she completes her *Hajj* like other women and performs *Tawâf* and *Sa'y* afterwards, she will then be free to have sexual relations with her husband again.

On the 8th of Dhul-Hijjah the residents of Makkah and those among the people of Makkah who intend to perform *Hajj* should put on their *Ihrâm* for *Hajj* in their homes. For while the Prophet ﷺ and his Companions were staying at Abtah, the Prophet ﷺ directed them to put on their *Ihrâm* on the 8th of Dhul-Hijjah in their homes. The Prophet ﷺ did not direct them to go to the Ka'bah and to put on *Ihrâm* there or near Mizâb. Likewise, he did not ask them to perform the Farewell *Tawâf* while going to Mina. Had it been part of the Shari'ah, he would have definitely instructed his Companions to do so. All goodness and success lies only in following the practice of the Prophet ﷺ and his Companions. Also just as it is desirable to take a bath and apply perfume at the time of putting on the *Ihrâm* at the *Mîqât*, the same should be done at the time of putting on the *Ihrâm* for *Hajj*.



CHAPTER FOUR

Going to Mina on 8th Dhul-Hijjah

After putting on the *Ihrâm* for *Hajj* on the 8th of Dhul-Hijjah, it is the Sunnah to go to Mina before midnight or after it. One should frequently recite the Talbiyah throughout the *Hajj* until stoning the Jamratal-'Aqabah (the devil).

The pilgrim should offer the prayers of Dhuhr, 'Asr, Maghrib, 'Isha and Fajr at Mina. In accordance with the Sunnah, each prayer should be performed at its appointed time in Qasr (shortening the prayer). They should not be combined together in Mina. There is no Qasr (shortening of the prayer) for Maghrib and Fajr prayers. There is no distinction between the residents of Makkah and the others on this count. For the Prophet ﷺ had led Qasr prayers at Mina, 'Arafât and Al-Muzdalifah in which both the residents of Makkah and others were present. He did not ask the residents of Makkah to perform prayers in full. Had it been necessary the Prophet ﷺ would have definitely directed them to pray in full.

Going to 'Arafât:

On the day of 'Arafât, the pilgrim should go from Mina to 'Arafât after sunrise. In accordance with the Sunnah they should stay at Namirah till midnight, if it is possible to do so. This may be done in order to follow the Prophet's footsteps. After midnight the Imâm or his deputy should deliver a suitable sermon regarding the day of 'Arafât and of the following day in order to instruct the pilgrim in matters related to the Shari'ah. The speaker should exhort people to practise piety, sincerity in faith and firm belief in the Oneness of Allâh. He should exhort them to

refrain from the forbidden things and ask them to adhere closely to the Qur'ân and Sunnah. He should urge them to take the Qur'ân and the Sunnah as the ultimate criteria for resolving any matters. For all these points, the Prophet's ﷺ practice should be followed. After the sermon the pilgrim should combine and pray Dhuhr and 'Asr together, as in accordance with the Prophet's ﷺ practice, and Qasr with a single Adhân (Call to prayers) and two Iqâmahs. (Muslim).

Standing at 'Arafât and its Rituals:

People should then stand at 'Arafât. Except for Batne-Urnah, the whole place is fit for standing. If possible, one should face the Qiblah and Jabal Ar-Rahmah (the Mount of Mercy). If it is not possible to face both, one should turn to the Qiblah. During his standing at 'Arafât, the pilgrim should strive utmost in remembering Allâh, invoking Him and supplicating to Him in every possible manner, wholeheartedly.

While supplicating one should raise both the hands, keep on reciting the Talbîyah and the Qur'ân. The recitation of the following supplication is much better as it is evident from this saying of the Prophet ﷺ:

(خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي)

"The best supplication is on the day of 'Arafât and the best (supplication) that I and the Messengers preceding me have said is:

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

"La ilaha illallâhu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, yuhyee wa yumeetu, wa Huwa 'ala kulli shai'in Qadeer."

"There is none worthy of worship but Allâh. He is Alone, having no partner. To Him belongs the kingdom and all praises.

He causes life and death and He has power over everything.”

According to authentic reports, the Prophet ﷺ said that Allâh likes most the following four remembrances:

(سُبْحَانَ اللَّهِ)

Subhân Allâh (Allâh is All-Glorified)

(وَالْحَمْدُ لِلَّهِ)

Wal-Hamdu lillâh (All praise is to Allâh)

(وَلَا إِلَهَ إِلَّا اللَّهُ)

Wa lâ ilâha illallâh (There is no true god but Allâh)

(وَاللَّهُ أَكْبَرُ)

Wallâhu Akbar (Allâh is Most-Great).

These utterances should be read frequently with full conviction from the depths of one's heart. Likewise, other supplications which are endorsed by the Shari'ah should also be recited. They should especially be offered at 'Arafât, on that great monuments day. One should make a selection of comprehensive supplications reiterating Allâh's remembrance, especially the following:

(سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ)

Subhân Allâhi wa bihamdihi, subhân Allâhil Adheem.

"All glory to Allâh and all praise to Him. All glory to Allâh the All-Great."

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

La ilaha illa Anta subhânaka inni kuntu minadhaalimeen.

"There is no true god but You. Glory is to You. Verily I was one of the transgressors."

(لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ،

لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ)

La ilaha illallâhu, wa la na'budu illa iyyahu, lahun ni'matu, wa la hul fadlu, wa la huth thanaa'ul hasanu, la ilaha illallâhu mukhliseena lahuddeena, wa law karihal kaafiroon.

There is no true god other than Allâh and all of us worship Him Alone. For Him is the bounty and grace. And for Him Alone is the best praise. There is no true god other than Allâh. We make Faith exclusive to Him, even if the disbelievers dislike this.

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)

"There is no power or strength except with Allâh."

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina 'adhaaban naar.

"O our Lord! Grant us the goodness in this world and the goodness in the Hereafter and save us from the torment of the Fire."

(اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ)

Allâhumma aslih li deeni alladhi huwa 'ismatu amri, wa aslih li dunyaaya allati feeha ma'ashee, wa aslih li aakhirati allati feeha ma'adee, waj'alil hayaata ziyadatan li fee kulli khairin, walmawta raahatan lee min kulli sharrin.

"O Allâh set aright my Faith which is the safeguard of my affairs. And set aright my world in which is my livelihood. And set aright my Hereafter which I have to return to. And make life an excess for me in every goodness and make my death a comfort against every evil."

(أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ)

A'udhu billâhi min jahdil balaa'i, wa darakish shaqaa'i, wa su'il

qadaa'i, wa shamaatatil a'daa'i.

"I seek refuge with Allâh, against any severe trial and bad misfortune, and adverse judgement and satire of the enemies."

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَمِنَ الْعَجْزِ وَالْكَسَلِ، وَمِنَ الْجُبْنِ وَالْبُخْلِ، وَمِنَ الْمَأْثَمِ وَالْمُغْرَمِ، وَمِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ)

Allâhumma inni a'udhu bika minal hammi wal hazani, wa minal 'ajzi wal kasali, wa minal jubni wal bukhli, wa minal ma'thami, wal maghrami wa min ghalabatid daini wa qahrir rijaali.

"O Allâh! I seek refuge with You against worry, sorrow, helplessness, laziness, cowardice, miserliness, sin and debt, and the burden of indebtedness and overpowering of men."

(أَعُوذُ بِكَ اللَّهُمَّ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ)

A'udhu bika Allâhumma minal barsi, wal junooni, wal judhaami, wa min sayyi'il asqaami.

"O Allâh! I seek refuge with You against leprosy, black leprosy, madness and other foul diseases."

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ)

Allâhumma inni as'alukal 'afwa wal 'aafiyata fiddunya wal aakhirah.

"O Allâh! I seek from You forgiveness and security in both this world and the Hereafter."

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِ)

Allâhumma inni as'alukal 'afwa wal 'aafiyata, fee dinee wa dunyaaya, wa ahli wa maali.

"O Allâh! I seek from You forgiveness and health regarding my Faith, my world, my family and my possessions."

(اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، واحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي،

وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي)

Allâhummastur 'awraati, wa âamin raw 'aati, wahfadhni min

bayni yadayya wa min khalfi, wa'an yameeni, wa'an shimaali, wa min fawqi, wa a'udhu biadhamatika an ughtaala min tahti.

"O Allâh! cover up my defects and save me from fear. Protect me from my right and from my left, and from above and from before me and from behind me. I seek refuge with You by Your Greatness lest anyone tries to cause me any harm from beneath me."

(اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي)

Allâhummaghfir li khatee'ati wa jahli wa israafi fi amri wa ma Anta a'lamu bihi minni.

"O Allâh! Forgive my lapses, ignorance and excess in trespasses which you know better than me."

(اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي)

Allâhummaghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi.

"O Allâh! Forgive my sins and bad wills, seriousness and jokes, lapses and all that with me."

(اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

Allâhummaghfir li ma qaddamtu wama akhkhartu, wa ma asrartu wama a'lantu, wa ma Anta a'lamu bihi minni, Antal Muqaddimu wa Antal Mu'akhkhiru wa Anta 'ala kulli shai'in Qadeer.

"O Allâh! Forgive me what I did earlier and what I did later. And what I did openly and what I did secretly which You know better than me. You Alone can make one progress or draw backward, and You alone have power over everything."

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ

نَعْمَتِكَ وَحُسْنِ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ عَلَّامُ الْغُيُوبِ

Allâhumma inni as'alukath thabaata fil'amri, wal azeemata alar rushdi, wa as'aluka shukra ni'matika wa husna 'ibaadatika, wa as'aluka qalban saleeman wa lisaanan saadigan, wa as'aluka min khairi ma ta'lamu, wa a'udhu bika min sharri ma ta'lamu, wa astaghfiruka lima ta'lamu innaka allaamul ghuyob.

"O Allâh! I seek from You firmness in all matters, and steadfastness on the right path. I seek from You strength to thank You for Your graces and to worship You properly. I seek from You a right guided heart, a truthful tongue. I seek from You the best which You know. I seek refuge with You against any such evils which You know. I seek forgiveness for the sins which You know. Verily, You know the Unseen."

(اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - اغْفِرْ لِي ذَنْبِي وَأَذْهَبْ غَيْظَ قَلْبِي، وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ مَا أَبْقَيْتَنِي)

Allâhumma Rabban Nabiyyi Muhammadin-alaihis salaatu was salaamu-ighfir li dhanbi wa adhhib ghaidha qalbi, wa a'idhni min mudhillatil fitani ma abqaitani

"O Allâh! Lord of the Messenger Muhammad ﷺ! Forgive my sins and cleanse my heart from anger and give me protection against misleading affliction as long as You want me to be alive."

(اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقُ الْحَبِّ وَالنَّوَى، مُنْزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ)

Allâhumma Rabbas samaawaati wa Rabbal ardi wa Rabbal

arshil adheemi, Rabbuna wa Rabbu kulli shai'in, faaliqul habbi wannawa, munzilut Tauraati wal Injeeli wal Qur'âni, a'udhu bika min sharri kulli shai'in Anta aakhidhun binaasiyatihi, Antal Awwalu falaisa qablaka shai'un, wa Antal Aakhiru falaisa ba'daka shai'un, wa Antadh Dhâhiru falaisa fawqaka shai'un, wa Antal Bâtinu falaisa doonaka shai'un, iqdi 'annid daina wa aghnini minal faqri.

"O Allâh! Lord of the heavens and the earth and Lord of the Great Throne! O Lord of us and of everything. O You Who causes the seed grain and the fruit-stone to split and sprout. You sent down the Torah, the Gospel and the Qur'ân. I seek refuge with You against the evil of everything whose forehead is held in Your Hands. You are the First; nothing precedes You. You are the Last; nothing succeeds You. You are the Most High, nothing is above You. You are the All-Aware of the secrets and whatever is concealed, there is no one more aware than You. Pay debts on my behalf and make me impervious to destitution."

(اللَّهُمَّ اعْطِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا)

Allâhumma a'ti nafsi taqwaaha, wa zakkiha Anta khairu man zakkaaha, Anta Waliyuha wa Mawlaaha.

"O Allâh! grant me Your fear and purify my soul as You are the Best Purifier. You Alone are its Protector and Guardian."

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ)

Allâhumma inni a'udhu bika minal 'ajzi, wal kasali, wa a'udhu bika min 'adhaabil qabr.

"O Allâh! I seek refuge with You against helplessness and laziness and I seek refuge with You against the penalty of the grave."

(اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ

خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ أَنْ تُضِلَّنِي، لَا إِلَهَ إِلَّا أَنْتَ. أَنْتَ الْحَيُّ الَّذِي لَا

يَمُوتُ وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ)

Allâhumma laka aslamtu, wa bika aamantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu, a'udhu bi 'izzatika an tudillani, la ilaha illa Anta. Antal Hayyul ladhi la yamootu wal jinnu walinsu yamootoona.

"O Allâh! I became obedient for You and believed in You, reposed Faith in You, turned to You and fought by You. I seek refuge with Your honour lest You might not lead me. There is no true god other than You. You are the Everliving. You never die, whereas the jinn and the human beings die."

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا)

Allâhumma inni a'udhu bika min 'ilmin la yanfa'uwa, min qalbin la yakhsha'u, wa min nafsini la tashba'u, wa min da'watini la yustajaabu laha.

"O Allâh! I seek refuge with You against such knowledge that does not benefit and against such a heart which does not fear and against such a self which is never satiated and against such a supplication which is never answered."

(اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَذْوَاءِ)

Allâhumma jannibni munkaraatil akhlâaqi wal a'maali wal ahwaa'i wal adwaa'i.

"O Allâh! I seek Your protection from every evil conduct, bad deeds, desires and diseases."

(اللَّهُمَّ اهْجِنِّي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي)

Allâhumma alhimni rushdi, wa a'idhni min sharri nafsi.

"O Allâh! Convey to me guidance and save me against the evil of myself."

(اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ)

Allâhumma akfini bihalâalika an haraamika, wa aghnini bifadlika 'amman siwaaka.

“O Allâh! Provide me with lawful (Halal) livelihood, adequate to my needs instead of the unlawful (Haram), and make me suffice with Your graces needing nothing from anyone else.”

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى)

Allâhumma inni as'alukal huda wattuqa, wal afaafa wal ghina.

“O Allâh! I seek from You guidance, piety, chastity and richness.”

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَاتِ)

Allâhumma inni as'alukal huda was sadaad.

“O Allâh! I seek from You guidance and well- being.”

(اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ،
وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ عَ لِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ
مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ . وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ
مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ)

Allâhumma inni as'aluka minal khairi minhu wa ma lam a'lam, wa a'udhu bika minash-sharri kullihi 'aajilihi wa aajilihi ma 'alimtu minhu wa malam a'alam, wa as'aluka min khairi ma sa'alaka minhu abduka wa Nabiiyyuka Muhammadun ۞. Wa a'udhu bika min sharri masta'adha minhu 'abduka wa Nabiiyyuka Muhammadun ۞

“O Allâh! I seek from You every goodness; both the immediate and the latter and which I would know or would not know. I seek refuge with You against every evil, both the immediate, and the latter which I would know and which I would not know; I seek from You the best which had been sought by Your slave and Messenger Muhammad ۞. And I seek refuge against the evil of all such things from which protection had been sought by Your slave and Messenger Muhammad ۞.”

(اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا)

Allâhumma inni as'alukal jannata wa ma qarraba ilaiha min qawlin aw'amal, wa a'udhu bika minan naar wa ma qarraba ilaiha min qawlin aw'amal, wa as'aluka an taj'ala kulla qada'in qadaitahu li khairan.

"O Allâh! I seek from You the Jannah (Paradise) and any such deed or word which may bring me closer to Jannah. I seek refuge from You from the Hellfire and from any such deed or word which may bring me closer to the Hellfire and I ask You to make good every fate You have ordained for me."

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

La ilaha illallâhu wahdahu la shareeka lahu, la hul mulku wa la hul hamdu, yuhyee wa yumeetu biyadihil khair, wa Huwa 'ala kulli shai'in Qadeer.

"There is no true god other than Allâh. He is Alone, having no partner. To Him belongs the kingdom and all praise. He causes life and death. In His Hands is all goodness. And He has power over everything."

(سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ)

Subhanallâhi wal hamdulillâhi, wa la ilaha illallâhu, wallâhu Akbar, wa la hawla wa la quwwata illa billâhil Aliyyil 'Adheem.

"Glory is to Allâh and praise is for Allâh. There is no true god other than Allâh and Allâh is All-Great. There is no power and strength except with Allâh the All-Mighty, the All-Exalted."

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ)

Allâhumma salli ala Muhammadin wa 'ala aali Muhammadin kama sallaita 'ala Ibraheema wa 'ala aali Ibraheema innaka Hameedum Majeed, wa baarik 'ala Muhammadin wa 'ala aali Muhammadin kama baarakta 'ala Ibraheema wa ala aali Ibraheema innaka Hameedum Majeed.

"O Allâh, bless Muhammad and the members of his family as You have blessed the members of the family of Ibrâhîm. Grant favours to Muhammad and the members of his family as You have granted favours to the members of the family of Ibrâhîm. You are indeed Praiseworthy and Glorious."

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina 'adhaaban naar.

"O our Lord! Grant us the goodness in this world and the goodness in the Hereafter and save us from the torment of Fire."

At the great station of standing on Arafât, a pilgrim should recite in addition to the above supplications, other supplications full of Allâh's remembrance and send peace and blessings on Prophet Muhammad ﷺ as much as possible. While reciting these supplications one should cry out from his heart and seek goodness from Allâh both in this world and in the Hereafter. When the Prophet ﷺ made a supplication, he very often repeated it thrice. Hence we should try to follow his practice. In Arafât, Muslims should turn fully to Allâh, seek His help, full of submission and bow to Him in humility, displaying utmost modesty and expect His Mercy and forgiveness.

One should fear His punishment and displeasure. One should recall his sins and repent sincerely on this great day of large congregation. On this particular day Allâh is bountiful towards His slaves and takes pride in them before His angels. On this particular day Allâh sets free many people from the Hellfire. Satan is never seen more belittled and beaten as on the Day of

Arafât, except on the day when the Battle of Badr took place. Satan witnesses Allâh's plentiful Mercy and Blessings towards His slaves and the large number of people who are set free and pardoned. In Sahih Muslim it is reported on the authority of 'Aishah ؓ that the Prophet ﷺ said:

(مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِّنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَذْنُو
ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ ؟)

"Allâh does not release more of His slaves from Hell than on the Day of Arafât. He becomes closer to man and speaks proudly of them to His angels. He says: "What do these slaves of Mine seek?"

Muslims should therefore show goodness and disgrace their sworn enemy, Satan. They should make Satan suffer by expressing Allâh's remembrance and supplication and by seeking forgiveness for all their sins by their repentance. Till sunset, the pilgrim should remain engaged in Allâh's remembrance and supplication while crying wholeheartedly.

After sunset people should return calmly to Al-Muzdalifah, and in accordance with the Prophet's ﷺ practice they should frequently recite the Talbîyah (*Labbaik*) and scatter all over Al-Muzdalifah. It is not permissible to leave Arafât before sunset. The Prophet ﷺ had stayed there till sunset. He said:

(خُذُوا عَنِّي مَنَاسِكَكُمْ)

"Learn from me your Hajj rites."

Spending the Night at Al-Muzdalifah:

When people reach Al-Muzdalifah they should immediately offer the prayers of Maghrib and 'Isha (Qasr) combined with a single Adhan and two Iqâmahs. For the Prophet ﷺ had done the same. People should reach Al-Muzdalifah at the time of either Maghrib or 'Isha and the same order of prayers should be

observed. As for those who on arriving at Al-Muzdalifah start collecting pebbles before offering their prayers, with the belief that doing so is ordained, then this is a false view without any evidence in the Shari'ah. The Prophet ﷺ had directed his Companions to collect pebbles after returning from Al-Mash'ar Al-Harâm. One may collect pebbles wherever possible. Al-Muzdalifah is not an exclusive place for this purpose. It is equally lawful to pick up the pebbles at Mina. In accordance with the Prophet's ﷺ practice, only seven pebbles are to be cast on the first day. On the remaining three days 21 pebbles are to be picked up from Mina every day and all the three Jamrat (devils) should be stoned.

There is no evidence to wash the pebbles. They should be thrown at the Jamrat unwashed. Washing the pebbles has no basis in the practice of either the Prophet ﷺ or his Companions. The pebbles used should not be re-used.

It is Permissible to Send Women and Children to Mina After Midnight:

The pilgrim should spend the night at Al-Muzdalifah. However, the weak, women and children may be sent after midnight to Mina, as is evident from the *Hadith* reported by 'Aishah and Umm Salamah رضي الله عنهما. But, for other pilgrims it is essential that they stay at Al-Muzdalifah till the Fajr prayer. After Fajr prayer they should stand facing the Qiblah in front of Al-Mash'ar Al-Harâm and remember Allâh, offer supplications, glorify Allâh as much as possible till it gets bright. It is desirable to raise one's hands during supplications. It is not, however, necessary that the pilgrim should stand beside Al-Mash'ar Al-Harâm. They may stand wherever they find place. The Prophet ﷺ said:

(وَقَفْتُ هَهُنَا - يَعْنِي الْمَشْعَرَ - وَجَمَعْتُ كُلَّهَا مَوْقِفٌ)

"I stood near Al-Mash'ar Al-Harâm, but the whole of Al-Muzdalifah is fit for standing." (Muslim)

To go to Mina in the Morning and Casting Pebbles:

When it becomes bright the people should move towards Mina before the sunrise. They should invoke Allāh on their way. They should hurry while traversing the valley of Muhassar, a place which received the torment of Allah in the past. After reaching Mina they should stop reciting Talbīyah (*Labbaik*) as they draw close to the Jamrat (stone pillars). Soon after reaching there they should cast seven pebbles one after another. At each time they should raise their hands and say:

وَاللَّهُ أَكْبَرُ

Allāhu Akbar – "Allāh is Most-Great."

One should make sure that at the time of throwing the pebbles, the Ka'bah should lie on the left and Mina on the right, then the pebbles should be cast from inside the valley, for it was the practice of the Prophet ﷺ. However, if one casts a pebble from the other side and it hits the place, it is still allowed. It is necessary that the pebble should reach the place, or rather hit the Jamrat. However, if it moves away, there is no harm. This is the view of the scholars, and which has been elaborated by Imam Nawawī's Sharh Al-Muhadhdhab. The pebbles should be small in size, slightly bigger than a chick-pea.

After casting the pebbles one should slaughter the sacrificial animal. At the time of ritual slaughter one should say:

(بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا مِنْكَ وَلَكَ)

Bismillāhi wallāhu Akbar, Allāhumma hadha minka wa laka.

"In the Name of Allāh. Allāh is Most-Great. O Allāh! This is from You and for You."

The Animal Should be Sacrificed Facing the Qiblah

As to the manner of slaughtering a camel, it should be in the standing position with its left leg tied, whereas cows and goats

should be slaughtered while they lie on their left side. If one slaughters the animal in the direction other than that of Qiblah, he would miss out on performing a Sunnah, though the ritual slaughtering will still be acceptable. It is the Sunnah to place the animal facing the Qiblah. To do so is not however an obligatory act. After the sacrifice it is desirable to distribute the meat of one's animal among the poor, after having eaten some, as Allâh has directed:

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾

"...Then eat thereof and feed the poor who have a very hard time." (22:28)

An Account of the Days of Sacrifice Slaughtering:

According to scholars, the period for sacrifice lasts up to the sunset on the fourth day of Eid. After the ritual slaughter of the animal, a pilgrim should shave his head or shorten his hair. Shaving is however preferable, for the Prophet ﷺ prayed thrice for the forgiveness and mercy for those doing the former and only once for the latter.

It is not enough to get only part of the hair cut, rather the hair of the whole head should be cut (evenly). A woman should cut off a lock of hair the size of a finger's length.

After casting the pebbles and shaving the head, one in *Ihrâm* is free to carry out all the things which had been prohibited for him during the state of *Ihrâm* except enjoying women. This is the first phase of lifting the restrictions.

Then, in accordance with the Prophet's Sunnah, a pilgrim can apply perfume and perform *Tawâf* in Makkah. 'Aishah ؓ said:

كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحُلِّهِ
قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ

"I used to apply perfume to the Prophet ﷺ before he put on *Ihrâm*

and after Ihrâm before he would go to the Ka'bah for performing Tawâf."

This *Tawâf* is known as *Tawâf Ifâdah* and *Tawâf Ziyarah*. It is an obligatory part of *Hajj*, and without it one's *Hajj* is not accomplished.

The Qur'ân makes this point clear:

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

"Then let them complete the prescribed duties (Manâsik of *Hajj*) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah)." (22:29)

After performing *Tawâf* and offering two Rak'ah of prayer behind the Maqam Ibrahîm (the station of Ibrahîm), if one is performing *Hajj At-Tamattu'*, he should perform Sa'y between As-Safa and Al-Marwah. This Sa'y should be counted towards his *Hajj* whereas the earlier Sa'y was for his 'Umrah.

A Single Sa'y is not Sufficient for one Performing *Hajj At-Tamattu'*:

In the light of report from 'Aishah, this is the considered opinion of 'Ulama (scholars) that one performing *Hajj At-Tamattu'* should not perform a single Sa'y. 'Aishah رضي الله عنها said that they travelled along with the Prophet ﷺ for *Hajj*. She added that the Prophet ﷺ said:

(مَنْ كَانَ مَعَهُ هَذِي فَلْيَهْلُ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهَا جَمِيعاً)

"One with a sacrificial animal should put on *Ihrâm* for both 'Umrah and *Hajj* and he would be free only after both 'Umrah and *Hajj*."

She further added:

فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا
طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى حُجَّجَهُمْ

*“Those who had put on *Ihrâm* for ‘Umrah were free only after performing *Tawâf* of the Ka’bah and Sa’y between As-Safa and Al-Marwah. When they returned after Hajj from Mina, they performed another *Tawâf*.”*

‘Aishah’s statement that those who had put on *Ihrâm* for ‘Umrah performed another *Tawâf* on their return from Mina after Hajj, means that this *Tawâf* refers to that of As-Safa and Al-Marwah and this is the best explanation of the above report (the word *Tawâf* was used figuratively for Sa’y). As for those who think that ‘Aishah’s reference is for *Tawâf* of Ifâdah, it is not a sound opinion as *Tawâf* of Ifâdah is a compulsory ritual for everyone. The above reference is to a particular *Tawâf* which is exclusively for one performing Hajj *At-Tamattu’*, i.e. the Sa’y (*Tawâf*) of As-Safa and Al-Marwah performed on return from Mina after the completion of Hajj. By Allâh’s Mercy this point is crystal clear and the same is subscribed to by the majority of the ‘Ulama. It is endorsed further by ‘Abdullâh bin ‘Abbas’s report which is cited in Imam Bukhârî’s Sahih:

“Abdullâh bin ‘Abbas ﷺ was asked about Hajj *At-Tamattu’*. He explained: ‘The Muhajirin, Ansâr and wives of the Prophet ﷺ put on their *Ihrâm* for the Farewell Pilgrimage and we too, put on our *Ihrâm*. When we reached Makkah, the Prophet ﷺ directed us to convert our *Ihrâm* of Hajj into that for ‘Umrah, except those who had taken sacrificial animals with them. We therefore performed the *Tawâf* of the Ka’bah and of As-Safa and Al-Marwah. Then we approached our women and dressed in ordinary clothes. The Prophet ﷺ further directed those who had sacrificial animals with them not to do so as they would not be free until the animals had been sacrificed. On the evening of the 8th of Dhul-Hijjah he ordered us to put on the *Ihrâm* for Hajj. Then we finished all the rites of Hajj and returned to Makkah and performed the *Tawâf* of the Ka’bah and Sa’y of As-Safa and Al-Marwah again.”

The above detailed report illustrates well the point made by us that the one performing *Hajj At-Tamattu'* should perform Sa'y twice.

As for the report narrated by Jabir and recorded by Muslim that the Prophet ﷺ and his Companions performed only a single *Tawâf* of As-Safa and Al-Marwah, it refers to only those Companions who had brought with them the sacrificial animals. For they had remained in their *Ihrâm* along with the Prophet ﷺ. They were free only after accomplishing both *Hajj* and '*Umrah*. The Prophet ﷺ also had put on *Ihrâm* for both *Hajj* and '*Umrah*. He directed those who had taken sacrificial animals to put on the *Ihrâm* for both *Hajj* and '*Umrah* and to observe all restriction until they had accomplished both *Hajj* and '*Umrah*, because this is the case in *Hajj Al-Qiran*. So those who do both *Hajj* and '*Umrah*, they should perform a single Sa'y as is evident from the above report narrated by Jabir and other authentic reports.

As for the one who put on *Ihrâm* only for *Hajj* and continued in the same state of *Ihrâm* till the day of sacrifice, he too should perform a single Sa'y. Therefore, when the Qârin or Mufrid performs Sa'y after *Tawâf-al-Qudûm*, it would suffice for the Sa'y after *Tawâf-al-Ifâdah*. This resolves the contradiction caused by the reports on the authority of 'Aishah, 'Abdullâh and Jabir ؓ. Also it enables one to follow all the relevant *Ahâdith*.

This resolution is explained further in that the authentic report narrated by 'Aishah ؓ and Ibn 'Abbas points to the second Sa'y for those performing *Hajj At-Tamattu'* while Jabir's report opposes and negates this view. However, according to the principles and science of *Hadith*, a positive version is preferable to a negative one. Glory is to Allâh ﷻ. May He enable us to choose the right path. And there is no power or authority except with Allâh.

CHAPTER FIVE

Ramy (Casting), Nahr (Slaughtering), Halaq (Hair Cutting), and *Tawâf* Should Follow one Another on the Day of Sacrifice

It is better for a pilgrim to perform all the above rites on the day of Sacrifice, preferably in the above sequence. In other words, he can first cast the pebbles, then perform the sacrifice, and then shave the head or cut the hair, then make *Tawâf* of the *Ka'bah*. As for the one performing *Hajj At-Tamattu'*, there is also a *Sa'y* to perform. If a Mufrid or Qârin pilgrim has not done *Sa'y* along with *Tawâf*-al-Qudûm, he must perform *Sa'y*. If the above sequence is not followed, there is no harm in that. For the Prophet ﷺ had granted leave on this count.

If *Sa'y* is done before the *Tawâf* or any other ritual, e.g., Halaq or Ramy, it is all right because Abu Dawûd reported that a Companion of the Prophet once asked about the sequence of these rituals and the Prophet ﷺ replied: "Do them any way you like." This sequence was made easy for the nation. This report is authentic on the authority of Usamah bin Shuraik.

After performing Ramy, Halaq and *Tawâf*, the pilgrim is completely free of all the restrictions of *Ihrâm*. If he does any two of the above, it would amount to just partial freedom:

The Following Three Acts Confer full Freedom of *Hajj*:

Casting pebbles at 'Aqabah Jamrah (the last stone pillar), shaving or shortening the hair and *Tawâf*-al-Ifâdah. It should be followed by *Sa'y* by those for whom it is compulsory. Once a person performs all these three rites, it lifts all his prohibitions during *Ihrâm*, for example one can approach women (i.e. have

sexual relations with his wives) and apply perfume. One who does any two of these acts is free from all the restrictions of *Ihrâm* except for being allowed to approach women. This is known as partial freedom.

It is desirable for the pilgrim to drink Zam Zam water and to drink it to one's full capacity. One should make as many supplications as possible at the time of taking Zam Zam. Whatever one intends at the time of drinking Zam Zam water is very likely to be granted to him, as is narrated by the Prophet ﷺ. It is recorded on the authority of Abu Dhar in Sahih Muslim about Zam Zam water that the Prophet ﷺ said:

(إِنَّهُ طَعَامٌ طُغْمٍ)

"It is a nutritious food."

In the *Hadith* collection of Abu Dawûd, the Prophet ﷺ also said:

وَشِفَاءٌ سُقْمٍ

"There is healing from illness in Zam Zam water."

Return to Mina and Three Days Stay There:

After *Tawâf-al-Ifâdah* and *Sa'y* (on whom it is due), the pilgrim should go to Mina and stay there for three days and three nights. On each day they should cast pebbles at the *Jamrât* (stone pillars) after midday or at night to avoid crowds.

Rules Regarding Casting the Pebbles:

In casting the pebbles, the following sequence should be maintained:

It should be started with the 1st *Jamrah* which is situated near the *Khaif Mosque*. Seven pebbles should be hurled at it one after another, with the hands being raised each time while throwing. According to the *Sunnah*, one should be behind the *Jamrah* and keep it on one's left so that one faces the *Qiblah*, raise both the hands, say *Allâh Akbar* and make supplications. Likewise, the

second Jamrah should be stoned in the same manner. According to the Sunnah, after stoning one should move forward a bit so that the Jamrah is on the right side while facing the Qiblah and one should raise both the hands and make as many supplications as possible. Then the third Jamrah should be stoned. However, one should not stay there after stoning the third Jamrah.

Similarly, on the second day one should cast pebbles at the three Jamrât in the same manner as one did on the first day in order to follow the Prophet's ﷺ Sunnah. To cast pebbles (Ramy) in the first two days of the Tashriq days is an obligatory part of *Hajj*. Likewise, it is obligatory to spend the first and the second nights at Mina. The only exception is for those people who provide water and the shepherds.

Two Days Stay in Mina is Permissible but Extending Them for the Third is Better:

If one who intends to go away from Mina soon after casting the pebbles after (the Ramy of) the first two days, that is permissible. However, he should go away before the sunset of the second day. As for the one who prolongs his stay further to after the sunset of the second day, then he has to remain the third night in Mina also and leave the following day. If he casts pebbles at the Jamrât on the third day, it is much better and would bring one much reward. This point is made clear in the Qur'ân:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ﴾

"And remember Allâh during the appointed days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good." (2:203)

It is better to extend one's stay because although the Prophet ﷺ directed people to hasten for ease, he himself did not hasten to leave Mina. Rather he stayed in Mina and cast pebbles at the

Jamarat after noon on the 13th of Dhul-Hijjah and left it before offering Dhuhr prayer, i.e. he spent three days in Mina.

It is Permissible to Cast Pebbles on Behalf of Children, the Sick, the old and the Pregnant Women:

It is lawful for the guardian to cast pebbles on behalf of minor children who cannot do so. He should first cast pebbles as part of his own rites, and then do the same on their behalf. The same holds true for casting pebbles on behalf of a minor girl who cannot do it by herself. Jabir said:

“We performed *Hajj* along with the Prophet ﷺ. We were accompanied with women and children. We recited Labbaik and cast pebbles on behalf of the children.” (Ibn Mâjah)

One who cannot cast pebbles owing to illness or old age or a pregnant woman owing to her pregnancy, can appoint someone to do so on their behalf. Allâh says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allâh and fear Him as much as you can.”
(64:16)

Since they cannot bear the crowd and the time for casting pebbles may elapse, for which there is no expiation in the Shari’ah, it is permissible for them to appoint someone on their behalf. This is in contrast to other rites of *Hajj* for which one is not allowed to appoint anyone, even if one is performing a *Nafl Hajj* on someone else’s behalf. For one who puts on *Ihrâm* for *Hajj* or *‘Umrah* must perform all the rites themselves, whether it is a *Nafl Hajj* or an obligatory *Hajj*:

﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

“And perform properly (i.e., all the ceremonies according to the ways of Prophet ﷺ), the *Hajj* and *‘Umrah* (i.e., the pilgrimage to Makkah) for Allâh.” (2:196)

There is no time limit for *Tawâf* and *Sa’y* whereas the limited

period for Ramy can elapse. Likewise, standing at 'Arafât and spending the night at Al-Muzdalifah are also time-bound rites. Even a handicapped person should somehow reach these places in order to carry out his *Hajj*. Stoning the Jamrah may not however be possible for a handicapped person. The practice of appointing someone for stoning on behalf of a handicapped person is established and permissible. Such a practice is not reported for other rites. Performing the acts of worship is very much contingent upon knowledge provided by Allâh. It is therefore not lawful for one to consider something as a religious duty for anything which is not sanctioned in Islam.

It is permissible for the one who is appointed to perform the stoning to perform his own Ramy first, and then do so on behalf of someone else while standing at the same spot. It is not binding on him that he should first stone all the three Jamrât and then go to the beginning to do so on behalf of someone else. There is no precedent for this practice and this is the considered opinion of the 'Ulama. To follow a practice contrary to this entails much hardship whereas Allâh says:

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

"... and (Allâh) has not laid upon you in religion any hardship."
(22:78)

The Prophet's saying is also relevant:

يَسِّرُوا وَلَا تُعَسِّرُوا

"Make things easy and not difficult."

It is not reported from any of the Companions that they repeated the act of Ramy (by first stoning all three Jamrât and then going back to stone all three again on behalf of someone else) like the children and the weak. Had they done so, it would have been recorded. For all the means for recording such reports were available. And Allâh knows the best.

Prescribed *Hady* for Those Performing *Hajj At-Tamattu'* and *Hajj Al-Qirân*:

If a pilgrim, *Mutamatti'* or *Qârin*, is not a resident of the Sacred precincts, he owes Allâh a *Hady* (slaughter), be it a goat, a lamb or one-seventh share of a camel or cow.

The Sacrificial Animal Should be Bought From One's Lawful Earning:

It is imperative that the sacrificial animal be bought from one's wholesome and lawful earnings. For Allâh is pure and He accepts only the pure. It is not befitting for a Muslim that he begs in order to purchase the sacrificial animal, no matter whether he seeks the help of a rich person or someone else. For when Allâh provides one with sufficient income, enabling him to sacrifice the animal, he should do it on his own. It will make him free and independent of others' possession or earning. Several *Ahâdith* condemn the practice of begging from others and state its evil. In contrast many *Ahâdith* praise those who do not beg others.

One who Does not Have the *Hady* Should Fast Three Days During *Hajj* and Seven Days on Returning Home:

If someone who is performing *Hajj At-Tamattu'* or *Hajj Al Qirân* is unable to slaughter, he must fast for ten days in total. Three days during the days of *Hajj* and seven days on returning home. He is however free to keep the three days of fasting before the day of Sacrifice or after it on the three days of *Tashreeq*. Allâh says:

﴿مَنْ تَمَنَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيسَرَ مِنْ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتَ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ﴾

"Whosoever performs the 'Umrah in the months of *Hajj*, before (performing) the *Hajj*, (i.e., *Hajj At-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot

afford it, he should fast three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al Masjid-al-Harâm (i.e., non-resident of Makkah)." (2:196)

In Sahih Al-Bukhâri, it is reported on the authority of 'Aishah رضي الله عنها and 'Abdullâh bin 'Umar رضي الله عنه that the permission to fast during the days of *Tashreeq* is applicable only to one who cannot afford a sacrificial offering. This command is traced back to the Prophet ﷺ. It is better to observe these three fasts before the day of 'Arafât, so that one is not fasting on that particular day. For the Prophet ﷺ was at 'Arafât while he was not fasting and he also directed his Companions not to observe fast on the day of 'Arafât. As food enables one to remember Allâh and to invoke Him with greater vigour and energy. The three fasts may be observed consecutively or at intervals. Likewise, the seven day fasting on returning home does not have to be performed consecutively. They may be observed consecutively or separately. Allâh has not made it binding to observe them consecutively. Nor is it recommended by the Prophet ﷺ. It is preferable to observe the seven days fast on returning home as is ordained by Allâh:

﴿وَسَبْعًا إِذَا رَجَعْتُمْ﴾

"And fast for seven days on returning home."

For the one who cannot afford the sacrificial offering, it is much better to fast than to beg others for money to purchase the animal. There is however, no harm if someone donates the sacrificial animal or anything else without any selfish motives, to someone else even if he is performing *Hajj* on someone's behalf, provided there is no such condition that it should not be donated. However, as for those who beg the governments for such animals or beg from others, it is undoubtedly an unlawful act and amounts to cheating. May Allâh protect us and the Muslims against any such acts.

CHAPTER SIX

It is Binding on the Pilgrim to Enjoin Good and Observe the Congregational Prayers

What is binding on the pilgrim in Makkah is that they enjoin the good and offer the five daily prayers in congregation at the appointed times. Allāh has commanded so in His Book and through His Messenger. It is a serious mistake on the part of many residents of Makkah who offer prayers in their homes abandoning praying in the mosques. This is contrary to the Shari'ah and they must mend their ways.

Offering prayers in the mosque is derived from the directive of the Prophet ﷺ to Ibn Maktum. He approached the Prophet ﷺ once asking for exemption, pleading his blindness and that his house was situated quite a distance from the mosque. The Prophet ﷺ enquired:

(هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ. قَالَ فَأَجِبْ مَا أَجِدُكَ رُخْصَةً)

"Do you hear the Adhân for the prayer?" He replied in the affirmative, the Prophet ﷺ told him that it was therefore essential for him to offer his prayers at the mosque.

According to another report he said:

(مَا أَجِدُكَ رُخْصَةً)

"I do not find any ground for your exemption."

The Prophet ﷺ also said:

(لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمَّ النَّاسَ، ثُمَّ أَنْطَلِقَ إِلَى

رَجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحْرِقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ

“By Him in Whose Hand is my soul, I was about to order the collecting of fire-wood and then order someone to pronounce the Adhan for the prayer, and then order someone to lead the prayer, while I would go from and set on fire the houses of men who did not present themselves for the (compulsory congregational) prayer.”

It is narrated by ‘Abdullâh bin ‘Abbas ؓ through an authentic chain of narrators in Sunan Ibn Mâjah that the Prophet ﷺ said:

مَنْ سَمِعَ الدَّاءَ فَلَمْ يَأْتِ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

“Whoever hears the call to prayer and does not come (to the mosque), then his prayer is not accepted (elsewhere) except with a valid excuse.”

In Sahih Muslim it is reported on the authority of ‘Abdullâh bin Mas‘ud ؓ that one who wants to meet Allâh as a Muslim, should guard all the five prayers whenever an Adhân is made. For Allâh has set down the ways of guidance through His Messenger and prayer is one of the ways of attaining guidance. However, if you perform the prayers in your homes, as those left behind do, you will have abandoned the Sunnah of the Prophet ﷺ and if you do so, you will be in danger.

One who makes proper Wudu (ablution) and goes to one of the mosques for prayer, Allâh records a good act for each step of his, raises him one degree and pardons him a sin. We have noted that those neglecting congregational prayers are manifest hypocrites. In the past people would still come to the Mosque even whilst being carried by two people, and they would still stand in the row.

It is Binding on the Pilgrim to Refrain From Sins:

It is essential for every pilgrim to shun all that has been forbidden by Allâh and to avoid committing acts such

as fornication, sodomy, theft, taking usury, usurping the possessions of an orphan, cheating in business, betraying the trust, smoking drugs or cigarettes, drinking intoxicants, men lowering their garments below their ankles, being proud, having jealousy, hypocrisy, backbiting, mocking at other Muslims, using a musical instrument and listening to it, listening to radio and other means of entertainment for music or songs, playing chess, gambling, participating in the lottery (gambling), photographing the animates and painting them are sins which have been forbidden by Allāh in all times and all places and for all His slaves. Therefore, the pilgrim and the residents of Makkah ought to avoid them even more. For committing sins within the Sacred precincts is a much more reprehensible act which incurs greater wrath and punishment. Allāh says:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَايمِ يُظْلَمِ نُزُقَهُ مِنْ عَذَابِ أَلِيمٍ﴾

"And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islāmic Monotheism), him We shall cause to taste a painful torment." (22:25)

When Allāh has threatened to punish those who commit sins within the Sacred precincts, it is anybody's guess as to what their punishment would be. Undoubtedly it would be severe. It is therefore imperative that one avoids all sins. A pilgrim cannot get reward for his *Hajj* nor forgiveness for his sins unless he avoids all that is forbidden. The Prophet ﷺ said:

مَنْ حَجَّ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

"One who performs Hajj and does not indulge in immodesty or transgression, would return (to his homeland) in the same state as when he was given birth by his mother."

Of all the major sins, the worst and the most serious is invoking the dead, petitioning them in the hope that they would recommend their case to Allāh or cure the ill or make

the lost person return. Making an offering with this intention or slaughtering a sacrificial animal for them amounts to serious Shirk (polytheism) which is forbidden in no uncertain terms by Allāh. Such Shirk was the practice of the Mushriks of Jahiliyah (Ignorance period of Arabia). To stop and remove it, Allāh sent down His Messengers and revealed His Books. It is therefore the binding duty of every pilgrim and non-pilgrim to avoid polytheism, repent if he ever committed it in the past, and prepare fresh for *Hajj*. For Shirk nullifies all of one's good deeds, Allāh says:

﴿وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَْعْمَلُونَ﴾

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." (6:88)

A form of minor Shirk is to take an oath in the name of someone other than Allāh, such as in the name of the Prophet, the *Ka'bah* and one's honesty. One should not practise hypocrisy or desire fame by saying such utterances, such as: "What Allāh wills and you will," or "If Allāh and you were not there I would have..." — all these forms of polytheistic utterances must be avoided. One should also ask inform others avoid them as well. The Prophet ﷺ said:

(مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ)

"One who takes an oath in the name of someone other than Allāh commits either Kufr (disbelief) or polytheism." (Ahmad, Abu Dawûd and At-Tirmidhi).

According to an authentic *Hadith* reported by 'Umar ؓ, the Prophet ﷺ said:

(مَنْ كَانَ حَالِفًا فَلْيُحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ)

"One who has to take an oath should do it by the Name of Allāh or keep quiet."

He added:

(مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا)

"One who takes an oath by the name of trust is not one of us."
(Abu Dawûd)

Furthermore, he said:

(أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ)

"What I fear most for you all is minor Shirk."

When he was asked about minor Shirk, he ﷺ replied: "Ar-Riyâ – showing -off." He also said:

(لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ، ثُمَّ شَاءَ فُلَانٌ)

"Do not say what is willed by Allâh and by so- and-so. Rather, you should say what Allâh willed and THEN what so-and-so willed."

In the *Hadith* collection of Nasa'i there is a report recorded on the authority of 'Abdullâh bin 'Abbas ؓ that someone said: "Allâh willed and you willed." The Prophet ﷺ said:

(أَجَعَلْتَنِي لِلَّهِ نِدَاءً، بَلْ مَا شَاءَ اللَّهُ وَخَدَهُ)

"Have you made me a partner with Allâh? You should have said only what Allâh willed."

All the above *Hadith* make it plain that the Prophet ﷺ stood for monotheism and dissuaded his Ummah from Shirk (polytheism) both major and minor. He longed for the strong faith of his Ummah and its protection against divine penalty and disaster. May Allâh bestow on him the great reward. He conveyed Allâh's Message, made his Ummah fearful of Allâh and acted sincerely towards Allâh's slaves. May Allâh send on him His blessings till the Last Day. It is binding on all the learned pilgrims and the people residing in the sanctified town (Makkah) and Madinah that they impart the Shari'ah knowledge to others and dissuade

everyone from falling into Shirk (polytheism), major sins and things forbidden by Allāh. They should make such points openly and comprehensively clear so as to bring people from the darkness into the light. Thus, they should discharge their duty of teaching and imparting Faith to others. Allāh says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

“(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians), to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it.” (3:187)

The purpose of the above verse is to caution the ‘Ulama of the Ummah that they should not follow the way of the transgressing people of the previous Books by concealing the truth with intentions of enjoying benefits in this world rather than in the Hereafter. Allāh says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أَُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ۖ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. (2:159, 160)

Several Qur’ānic verses and *Ahādith* invite people to the way of Allāh and drawing them to Allāh’s way is the best virtue and the most important duty. And this was the way till the Last Day for all the Messengers and their followers. Allāh says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

"And who is better in speech than he who [says: 'My Lord is Allâh (believes in His Oneness), and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: 'I am one of the Muslims.'" (41:33)

Also, Allâh says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ سَبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

"Say you (O Muhammad ﷺ): 'This is my way; I invite unto Allâh (i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge. And Glorified and Exalted is Allâh (above all that they associate as partners with Him). I am not of the Mushrikûn (polytheists, pagans idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." (12:108)

The Prophet ﷺ said:

(مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ)

"One who leads to goodness will receive the same reward as the one who does it."

He ﷺ told Ali:

(لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَّكَ مِنْ حُمْرِ النَّعَمِ)

"If Allâh guides a single person through you, it is far better for you than the red she-camels."

Numerous Qur'ânic verses and *Ahâdith* reiterate this point. The 'Ulama and the people of Faith should make a greater effort for inviting people to Allâh and take every possible step

for showing the way of salvation to the slaves of Allâh, and for protecting them against destruction. This duty assumes greater importance, especially in this day and age when people are very concerned with their worldly desires and by the misleading and erroneous forces everywhere. There is a decreasing number of people inviting men to the truth whereas the number of those misleading people to atheism and promiscuity are increasing day by day. Allâh is the Protector and there is no authority or power with anyone other than Allâh, the Exalted, the Mighty.

As long as the pilgrims stay in Makkah, they should constantly remember Allâh, obey Him and do good deeds. They should perform the prayers and do *Tawâf* of the *Ka'bah* as much as possible. For a good deed done within the Sacred Mosque brings greater reward. By the same token, a sin committed in the Sacred Mosque is a much more serious matter. The pilgrim should send much blessings on the Prophet ﷺ as well.

Farewell *Tawâf* is Binding on Everyone Except the Menstruating Woman and Women with Post Childbirth Bleeding:

When pilgrims intend to leave Makkah they must perform the farewell *Tawâf* so that they spend their last moments at the *Ka'bah*. The only exception are menstruating women and women with post natal bleeding. This *Tawâf* is not obligatory for them as reported by 'Abdullâh bin 'Abbas ؓ: "The Prophet ﷺ asked people to spend their last moments at the *Ka'bah*. However, he granted exception to the menstruating women."

When one bids farewell to the *Ka'bah* and is about to leave the Sacred Mosque, he should exit straight away. One must not move backwards, for such a practice is not ascribed by the Prophet ﷺ nor by his Companions. It is a manifest heresy. Here is the saying of the Prophet ﷺ:

(مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ)

"One who does something which is outside our matter (Shari'ah) will have it rejected."

He also said:

(إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ)

"Shun acts of innovation in the religion. For every innovated act is a heresy and every heresy is misleading."

May Allâh help us to be steadfast and follow our faith and save us against opposing Him. Verily, He is Most Generous and the Most Exalted.



CHAPTER SEVEN

An Account of Visiting the Prophet's Mosque

It is part of the Sunnah to visit the Prophet's Mosque before or after *Hajj*. On the authority of Abu Hurairah ؓ it is recorded in the *Hadith* collection of Bukhâri and Muslim that the Prophet ﷺ said:

صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ
"Praying once in this mosque of mine is one thousand times better than prayer in other mosques except the Sacred Mosque."

It is also narrated by 'Abdullâh bin 'Umar ؓ that the Prophet ﷺ said:

صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ
"Offering a prayer in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque." (Muslim).

According to 'Abdullâh bin Zubair ؓ , the Prophet ﷺ said:

((صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ
 ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَاةٍ فِي مَسْجِدِي هَذَا))

"Praying in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque. And praying in the Sacred Mosque is one hundred times better than praying in my mosque."

It is narrated by Jabir ؓ that the Prophet ﷺ said:

(صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ
وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ)

"Praying in this mosque of mine is one thousand times better than praying in other mosque except the Sacred Mosque and praying in the Sacred Mosque is one hundred thousand times better than praying in other mosques." (Ahmad and Ibn Majah)

There are several *Ahâdith* to this effect. On visiting the Prophet's Mosque, one should enter with his right foot first and recite the following supplication:

(بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ
الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ)

Bismillâhi wassalaatu wassalaamu ala Rasoolillâhi, a'udhu billâhil Azeemi wa biwajhi hil Kareemi, wa Sultaanihil qadeemi, minash-shaitanir rajeemi, Allâhummaftah li abwaaba rahmatika.

"By the Name of Allâh and peace and blessings be upon Allâh's Messenger. I seek refuge with Allâh, the All-Great and with His Noble Face and His most ancient rule and authority, against the accursed Satan. O Allâh! open for me the gates of Your Mercy."

It should be recited in the manner, just as one does when entering other mosques. There are no specific supplication for entering the Prophet's Mosque. One should offer two Rak'ahs of prayer inside the mosque and implore Allâh for blessing one with the best things in this world and the Hereafter. If these two Rak'ahs of prayer are offered within Rawdhat-ul-Jannah (Garden of Paradise) it would be much better because the Prophet ﷺ said:

(مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ)

"One of the gardens of Jannah lies between my house and my pulpit."

After performing the two units of prayer one should go and

greet and give Salâm to the Prophet ﷺ and his two Companions – Abu Bakr and ‘Umar ؓ. One should stand respectfully in front of the Prophet’s grave and greet him in a low voice:

(السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ)

“As-salâm-u-alaika Ya Rasoolallah wa Rahmatullahi wa Barakatuhu”

“O Messenger of Allâh. May Allâh’s Mercy and Blessings be upon you.”

It is recorded in the *Hadith* collection of Abu Dawûd on the authority of Abu Hurairah ؓ that the Prophet ﷺ said:

(مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي، حَتَّى أُرَدَّ عَلَيْهِ السَّلَامُ)

“When someone sends me salutations, Allâh returns my soul to my body until I answer his Salâm.”

There is no blame if one recites the following in his Salâm:

(السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَإِمَامَ الْمُتَّقِينَ، أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ، وَأَدَّيْتَ الْأَمَّةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ)

Assalaamu alaika ya Nabiyallâh, assalaamu alaika ya kheeratallâhi min khalqihi, assalaamu alaika ya sayyidal mursaleen wa imaamal muttaqeen, ashadu annaka qad ballaghtar-risaalata, wa addaital amaanata, wa nasahtal ummata, wa jahadta fillâhi haqqa jihaadihi.

“Peace be upon you, O Prophet of Allâh! Peace be upon you O, the best of Allâh’s creation. Peace be upon you O, the leader of the Messengers and of the pious. I testify that you conveyed the Message and discharged the assignment, guided the Ummah and strove in the way of Allâh with all due struggle.”

All these attributes were there in the Prophet’s conduct. It is perfectly endorsed by the Shari’ah that one should send blessings on him and pray for him. Allâh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

"O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e., As-Salâm-o-'Alaikum). " (33:56)

One should then send Salaam upon Abu Bakr and 'Umar ؓ and then leave.

Visiting the Prophet's grave is permitted in the Shari'ah only for males. It is not allowed for women to visit graves. The Prophet ﷺ has cursed such women who visit graves, and those who erect mosques on graves and light lamps there. If one intends to visit Madinah for praying inside the Prophet's Mosque and making supplications there; then doing such deeds are endorsed by the Shari'ah and they are perfectly all right. We have noted the same point in the above quoted *Ahâdith*. The visitor should offer the five daily prayers in the Prophet's Mosque and remember Allâh, make supplications and offer *Nafl* prayers there as much as possible. One should utilise his time there in order to earn as much reward as possible. Likewise, it is desirable to offer as many *Nafl* prayers as possible. We have already taken note of this saying of the Prophet:

(مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ)

"One of the gardens of Jannah lies between my house and my pulpit."

When performing the five compulsory prayers one should move forward as far as possible and stand in the front row, even if in the extension of the front row. Authentic *Hadith* recommend that one should join the front row. For example there is this saying of the Prophet ﷺ:

(لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا)

"If people were to know what reward is there in calling the Adhan and praying in the front row, and they could not get a place there, unless they cast lots, then they would certainly cast lots."

Similar is this remark of the Prophet ﷺ:

(تَقَدَّمُوا فَأَتَمُّوا بِي وَلِيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ وَلَا يَزَالِ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّلَاةِ حَتَّى يُؤَخَّرَهُ اللَّهُ)

"Move forward and follow me. And those who are behind you should follow you. A man will continue being late for prayer until Allâh will leave him behind." (Muslim)

In the collection of Abu Dawûd, it is recorded on the authority of 'Aishah ؓ that the Prophet ﷺ said:

(لَا يَزَالُ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّفِّ الْمَقْدَمِ حَتَّى يُؤَخَّرَهُ اللَّهُ فِي النَّارِ)

"One continues being behind the front row until Allâh sends him back to Hell."

There is an authentic report attributed to the Prophet ﷺ that he told his Companions:

(أَلَا تَصِفُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالُوا يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ يُتِمُّونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُّونَ فِي الصَّفِّ)

"Why do you not form a row as angels do before their Lord." When people asked him the Prophet to clarify what kind of row is formed by the angels, he replied: "They fill first the front rows and draw close to one another in the rows." (Muslim)

There are several *Ahâdith* regarding the visit to the Prophet's Mosque and mosques in general. The Prophet ﷺ used to tell everyone to stand on the right side of the row and it is common knowledge that the right of the row in the earlier Mosque of the Prophet lay outside Rawdhat-ul-Jannah. One therefore learns that to pray in the front row and on the right side of the row is better than offering prayer inside Rawdhat- ul-Jannah. Anyone

who reflects on the relevant *Hadith* will understand this point.

It is not permitted for anyone to touch or kiss the grill of the Prophet's grave or to perform *Tawâf* around it. For this practice is not reported from the pious predecessors. Rather, it is the worst heresy. And it is not lawful for anyone to invoke the Prophet ﷺ asking him to fulfil their needs or removing one's trouble or curing the sick. One should ask Allâh alone for these things. One seeking help from the dead amounts to ascribing partners to Allâh and worshipping someone other than Allâh. Islâm is based on two basic fundamental principles:

1. Allâh is One who is without a partner and He alone is to be worshipped.

2. Worship should be done in accordance with how the Prophet ﷺ taught us.

And this is the meaning of the statement of Islâm:

(لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ)

"There is none worthy of worship other than Allâh, and Muhammad ﷺ is His Messenger."

Similarly, it is not permissible for anyone to seek the Prophet's intercession directly from him. For this right belongs to Allâh, the Glorious alone. One should seek it only from Him. Allâh says:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

"Say: 'To Allâh belongs all intercession.'" (39:44)

One may, however, add:

(اللَّهُمَّ شَفِّعْ فِي نَبِيِّكَ، اللَّهُمَّ شَفِّعْ فِي مَلَائِكَتِكَ، وَعِبَادِكَ الْمُؤْمِنِينَ، اللَّهُمَّ شَفِّعْ فِي أَفْرَاطِي)

Allâhumma shaffi' fiyya Nabiiyaka, Allâhumma shaffi' fiyya malaa'ikata, wa 'ibaadaka mu'mineen. Allâhu -mma shaffi' fiyya afraati.

"O Allâh! make Your Messenger my intercessor. O Allâh! make Your angels and Your believing slaves my intercessors and make

my deceased children my intercessors."

One must not, however, ask anything of the dead, be it an intercession or anything else, irrespective of the fact that they are Messengers or others. This is something not approved by the Shari'ah. As for a dead person, his deeds have come to an end except such deeds which have been granted an exception by the one who legislated the Shari'ah. In Sahih Muslim, Abu Hurairah رضي الله عنه narrates: "The Prophet ﷺ said:

(إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)

"When a child of Adam dies, his deeds come to an end, except in the following three cases: Continuous charity, knowledge from which others may benefit, and pious children who may pray for him."

During the lifetime of the Prophet it was permissible to seek his intercession, and this would be perfectly all right on the Last Day. For Allah will empower him to do so. It will be possible for him to appeal to Allāh regarding the ones who seek intercession. However, he does not have this power after his death from this world. This is not something particular to him. Rather, it is a universal point applicable to everyone including you. It is lawful for a Muslim to tell his alive brother to pray to his Lord for intercession, (i.e. to pray for him). And this is also permissible for one to do on one's behalf in praying to Allāh. If what one wishes is desirable, one may pray the same for his brother. However, on the Last Day no one can intercede without Allāh's permission, Allāh makes this point very clear:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who may intercede with Him without His leave?"

As for Prophet's state of death, it is a special condition not similar to the condition of one who is alive. Nor is it similar to

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the one which will be on the Last Day. For a dead person cannot perform any deed. He is bound by what he did in his lifetime except such deeds which have been granted an exception by the legislator of the Shari'ah. However, seeking intercession from the dead is not one of the exceptions granted by the legislator of the Shari'ah, hence it cannot be treated as something belonging to this category. There is no doubt about the fact that the Prophet ﷺ is alive within the life of the Barzakh, which is more exalted than the life of the martyrs. However this life is different from the one before death, and different from the life in the Hereafter. As to the life in grave, no one other than Allâh knows its true nature. Accordingly, the Prophet ﷺ said:

مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

"When someone sends me salutations, Allâh returns my soul to my body until I answer his Salâm."

It is clear from the above *Hadith* that the Prophet ﷺ is dead and that his soul is separated from his body which is restored to him only at the time of Salâm. The evidence for his death are found in numerous places in the Qur'ân and Sunnah, and are well known. Among the 'Ulama it is an incontestable point. However, death is no obstacle to his Barzakh life. The same holds true for the martyrs. This point is made clear in the Qur'ân:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

"Think not of those who are killed in the way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision."
(3:169).

Since this is an important issue which has been much confused by those who invite others to Shirk (polytheism) and worshipping the dead beside Allâh, we have discussed it at length. May Allâh save us against all that is contrary to the Shari'ah.

As for those who raise their voices near the Prophet's grave

and stay there for long periods of time, this practice of theirs goest against the Shari'ah. For Allâh asked people not to raise their voice above that of the Prophet ﷺ. He asked them also not to talk to him aloud as they do among themselves. Rather, people were asked to speak to him in a low voice. Allâh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يُغْضُونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

"O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward." (49: 2,3)

Furthermore, one's prolonged standing near his grave would lead to overcrowding and an increase of noise near his grave, and these things run contrary to the directive of the above Qur'anic verses.

The Prophet ﷺ is an esteemed figure for a Muslim and to do such an act there (at his grave), which is against the Shari'ah, is deplorable. Likewise, as for those who, while standing near his grave or facing it, make invocations with raised hands; it is also contrary to the practice of the Prophet's Companions, their followers and the righteous people of the past, rather it is a heresy because the Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعُضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

"Hold fast to my way after me and also hold fast to the way of the

Rightly-Guided Caliphs. Adhere close to it and bite upon it (i.e. cling to it) with your molar teeth. And avoid the newly invented things. For everything innovation is a heresy which is in turn misguidance."

He also said:

(مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ)

"He who innovates something in this matter of ours that is not from it (originally) will have it rejected."

Ali (Zainul-'Abedîn) bin Husain once saw someone making supplication near the Prophet's grave. He stopped him saying that he learned from his father who had learned from his maternal grandfather (i.e. the Prophet ﷺ) that:

(لَا تَتَّخِذُوا قَبْرِي عِيْدًا وَلَا يُبَوِّتُكُمْ قُبُورًا، وَصَلُّوْا عَلَيَّ فَإِنَّ تَسْلِيْمَكُمْ يَبْلُغُنِي أَيْنَمَا كُنْتُمْ)

"Do not make my grave a visiting place and do not turn your houses into graves (do not stop prayer in them) and send blessings on me. For your Salâm reaches me from wherever you are."

Similarly those who, at the time of offering Salâm to the Prophet ﷺ, put their right hands on the left side of their chest, this posture is not lawful at the time of offering Salâm to him or to any ruler or leader, for this posture signifies one's humility and submission which is only allowed for Allâh alone. This point is made by Hafidh Ibn Hajar on the authority of the great 'Ulama. This point will be clear to anyone who gives attention to it, provided he intends to follow the way of the righteous predecessors. However, those who are swayed by prejudice, selfish desires and blind imitation and those who are biased against the way of the righteous people, Allâh would decide their fate. We seek from Allâh for us and for them guidance and preference of the truth over everything.

Similarly, those who face the Prophet's grave at a distance and move their lips for Salâm or supplication, then this also

belongs to the category of heresy. It is not permissible for a Muslim to invent such things in Islam as they are not permitted by Allâh. By doing such things he transgresses the bounds rather than expressing love for the Prophet ﷺ. Imam Malik said in condemning such practices, that reform of the later generations will only be in the same manner as of earlier generations.¹

It is common knowledge that what reformed the earlier generations was their observance of the way of the Prophet ﷺ, and the Rightly-Guided Caliphs, his Companions and Successors. Later generations of the Ummah too would find the right path by adhering close to the Prophet's way. This alone can reform them. May Allâh grant Muslims the ability to do such things which may ensure their welfare and success both in this world and the Hereafter.

It is not Obligatory to Visit the Prophet's Mosque:

Warning: Visiting the Prophet's grave is neither obligatory nor a condition for *Hajj*, as it is erroneously believed by some people. Rather, for those who visit the Prophet's grave or are in its vicinity, it is desirable for them to visit both his mosque and his grave. It is not lawful for those living far away from Madinah to set out on a journey to Madinah with the sole intention of visiting the Prophet's grave. They are however free to do so for visiting the Prophet's Mosque. When they arrive in Madinah they should

1. Editor's Note: The full statement of Imam Maalik Ibn Anas (d.179H) which the Shaikh is referring to is: "Whosoever introduces into Islam an innovation, and considers it to be something good, has indeed alleged that Muhammad (sallallahu 'alayhe wa sallam) has betrayed the message. Read the saying of Allah - the Most Blessed, the Most High,

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion." (Al-Ma'idah 5:3)

So whatever was not part of the religion at that time, cannot be part of the religion today. And the last part of this Ummah cannot be rectified, except by that which rectified its first part." [Related by al-Qadhi 'Iyâdh in ash-Shifa' (2:676)]

visit the grave of the Prophet ﷺ and of his Companions. In both the *Hadith* collections of Bukhâri and Muslim, it is recorded that the Prophet ﷺ said:

لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا،
وَالْمَسْجِدِ الْأَقْصَى.

"One should only set out on a religious journey to three mosques: the Sacred Mosque (in Makkah), my Mosque (in Madinah), and the Al-Aqsa Mosque (in Jerusalem)."

Had it been lawful to set out on a journey to visit the Prophet's grave or someone else's grave, the Prophet ﷺ would have certainly instructed his Ummah to do so. For he was most sincere towards them, feared Allâh the most and knew Him the best. He fully discharged the duty as His Messenger in conveying the message, directing the Ummah to every goodness and warned them against every sin. He forbade taking a journey for a purpose other than visiting the three above mentioned mosques.

He ﷺ also said:

(لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ
تَبْلُغُنِي حَيْثُ كُنْتُمْ)

"Do not make my grave a place of Eid (celebration). Nor turn your houses into graveyards. Send blessings upon me. Your blessing, no matter where you live, will reach me."

To describe the visit to the Prophet's grave as an act of the Shari'ah amounts to making it as a place of celebration and indulging in excessive veneration, which he ﷺ feared. This has now become a reality in that many people fall into the incorrect belief that visiting the Prophets grave is part of the Shari'ah.

As to the *Ahâdith* on this point which these people cite in support of presenting the visit to the Prophet's grave as an act of the Shari'ah, all these *Ahâdith* are not only weak in terms of

their chain of narrators, but they are all fabricated. Leading *Hadith* scholars, like Darqutni, Baihaqi and Hafidh Ibn Hajar, all warned against their weakness. Therefore it is not at all proper that such weak reports be cited in the face of authentic *Ahâdith* which forbid a journey for any purpose other than visiting the three mosques. For the information of readers some of these false reports are mentioned below so as to help them recognise them and be safe from being misled:

“One who performs *Hajj* and does not visit me, wrongs me.”
— (Fabricated!)

“Who visits me after my death is as if he visited me during my life.” — (Fabricated!)

“One who visits me and my ancestor Ibrâhim within a year, I guarantee for him Jannah with Allâh.” — (Fabricated!)

“One who visits my grave, my intercession for him is certainly due.” — (Fabricated!)

Such reports are not authentically traceable back to the Prophet ﷺ. According to Hafidh Ibn Hajar, their chain of narrations are fabricated. Hafidh ‘Uqaili says: “No such report is valid.” According to Ibn Taymiyyah, all such reports are concocted. It is hoped that this account is sufficient for your information and protection. Had any of the above reports been true, the Companions would have acted on them before us, and directed the Ummah to do so. For the Companions are the best people, next only to the Messengers and they knew most about the limits set by Allâh. They knew best about the Shari’ah which Allâh has prescribed for His slaves. And they were most sincere towards Allâh and His slaves. Since there is no report from them regarding the above, we know that these reports are false. Had any of the reports been authentic, it would have provided a sanction in the Shari’ah. This clarifies the issue regarding such *Ahâdith*. Glory is to Allâh the Exalted who knows best.

It is Desirable to Visit Quba Mosque and Al-Baqi' Cemetery:

It is desirable for those visiting Madinah to visit Quba Mosque and pray in it. It is narrated from 'Abdullâh bin 'Umar's report that the Prophet ﷺ used to visit this mosque both on foot and by animal transport and offer two Rak'ahs of prayer in it. (Bukhâri and Muslim)

On the authority of Sahl bin Haneef it is reported that the Prophet ﷺ said:

(مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأَجْرِ عُمْرَةٍ)

"One who does Wudu at home, then goes to the Quba Mosque and offers prayers in it, will attain the reward of 'Umrah. (Ahmad, Nasa'i, Ibn Mâjah and Hâkim)

Likewise, it is in accordance with the Sunnah to visit Al-Baqi' (graveyard) and the graves of martyrs and of Hamzah ؓ. The Prophet ﷺ used to visit them and pray for them. There is his saying:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ

"Visit graves so that they remind you of the Hereafter." (Muslim)

He told his Companions to recite the following invocation when visiting graves:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَآحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Assalaamu 'alaikum ahlad diyaari minal mu'mineena wal muslimeena, wa inna inshaa'allâhu bikum lahiqoon. Nas'alullâh lana wa lakumul 'aafiyyata.

"O dwellers of those places of the believers and Muslims, peace be upon you all. We are, if Allâh wills, about to meet you.

We seek from Allâh peace and security for us and for you.”
(Muslim)

Recorded in the *Hadith* collection of At-Tirmidhi is a report from ‘Abdullâh bin ‘Abbas ؓ that when the Prophet ﷺ passed through the graveyard of Madinah he said turning towards them:

(السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ)

Assalaamu ‘alaikum ya ahlal quboori, yaghfirullâhu lana wa lakum. Antum salafuna wa nahnu bilathri.

“O those in graves! Assalâm-u-alaikum. May Allâh forgive us and you. You preceded us and we are to follow you.”

We learn from these *Ahâdith* that the aim in the Shari’ah of visiting graves, is to make one remember the Hereafter. It provides one with an opportunity to do some good to the dead and to appeal for the Divine Mercy of Allah upon them and to pray for them.

However, visiting the graves for making a prayer or to sit there or to invoke the dead for one’s need or seek their help for curing the sick or invoking Allâh with reference to them or their status is all forbidden, as it is classed as Shirk. Allâh and His Messenger did not permit it nor did the pious predecessors practise such a thing. Rather, it is one of those evils which have been forbidden by the Prophet ﷺ. He said:

(زُورُوا الْقُبُورَ، وَلَا تَقُولُوا هُجْرًا)

“Visit graves but do not speak ill.”

All such acts as these are a heresy. However, they vary in degrees. Some of them are purely deviant innovations, yet they do not amount to Shirk (polytheism). Others for example, such as praying to Allâh near graves and praying while invoking with reference to the status of the dead, are not Shirk but are still not permissible in the Shari’ah. Some of them are however formss

of major Shirk, like for example, invoking the dead and seeking their help.

We have discussed at length these points earlier. One should therefore be alert to them and seek from Allâh the ability to follow the truth and guidance. Allâh Alone grants the ability to follow guidance. There is none worthy of worship other than Allâh.

This was the final point of this treatise

Praise is to Allâh in the beginning and in the end and Allâh's blessing be upon His slave and His Messenger and the best of His creation — Muhammad ﷺ and his household, his Companions and those who follow them in goodness till the Day of Reckoning.

